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THE AMERICAN CHURCH MONTHLY

Selden Peabody Delany, D.D., Editor

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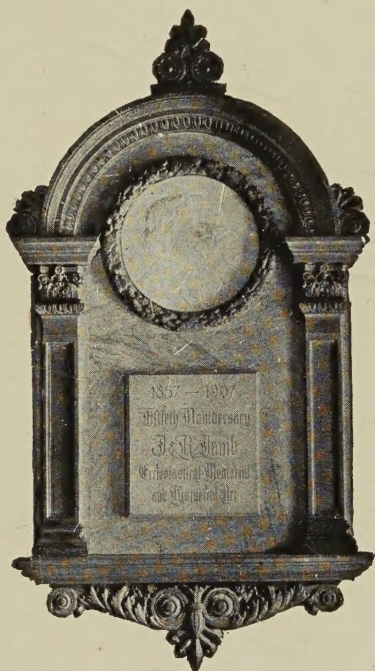


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Chauncey Brewster Tinker is Professor of English in Yale University.

The Rev. Arthur Whipple Jenks is Professor of Ecclesiastical History in the General Theological Seminary, New York City.

Minna Caroline Smith is a New York churchwoman who often writes for magazines.

The Rev. Frank Damrosch, Jr., is the Rector of Trinity Church, Bristol, R. I.

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Good and Bad Catholics

THE Editor of the *Churchman* objects to the use of the term Catholic as a partisan designation. In the issue of January 15 he says: "If the Protestant Episcopal Church is part of the Holy Catholic Church, then we are all catholic churchmen. Dr. Tompkins must be a catholic. So also must Dr. Parks be one. If these gentlemen are not catholic churchmen, then the Protestant Episcopal Church is not part of the Holy Catholic Church."

We welcome such clear thinking and plain speaking. We rejoice to learn that the editor of the *Churchman*

classes himself as a Catholic. Now that we are all agreed that the Protestant Episcopal Church is an integral part of the Holy Catholic Church, it ought no longer to be necessary for any of us to call attention to that fact by speaking of ourselves as Catholics. Heretofore some of us have been compelled to bear witness by such phraseology to the fact that we did not consider ourselves a Protestant sect, but a part of the historic church. Perhaps the time is soon coming when we may cease to apply to ourselves the title Protestant Episcopal, and shall be known as the Catholic Episcopal Church.

We hope that the practice which has been all too common in certain circles of stigmatizing certain brethren as "no Catholics" may ultimately cease. It is undeniable that either all members of the Protestant Episcopal Church are Catholics or none of them are. This has often been asserted by Canon Lacey in regard to the Church of England, and also by Father Figgis. The only valid distinction to be made is that between good and bad Catholics. Just as in the Church of Rome, people who do not accept the whole faith or those who do not practice their religion or those who are living in habitual sin are called bad Catholics, so it should be in every part of the Catholic Church. Only we should not be too hasty in labelling our brethren bad Catholics. Unless they have openly and notoriously denied the faith, or been convicted of heresy by some authorized ecclesiastical court, or definitely broken with the church, we should assume that they are still good Catholics. In the spiritual as in the secular sphere it is a principle of justice that a man should be considered innocent until he has been proven guilty.

In the warfare which we are all waging against sin and

error, we must fight shoulder to shoulder with loving sympathy and co-operation. If some are fighting on higher ground or have advanced further into the enemy's lines than we have, why should we criticize them? One priest is trying to teach his people the value of liturgical worship, another the meaning of the eucharist, another a greater devotion to Jesus in the Blessed Sacrament, another a truer understanding of the deity of our Lord, another the nature of prayer, another the essentials of true repentance, another devotion to our Lady as safeguarding belief in the Incarnation. Why should we not respect one another's convictions and efforts? Why not assume, until we have clear proof to the contrary, that every parish priest is trying to work out his particular problems under the guidance of the Holy Spirit? We do not see why it is necessary to criticize anyone for having forums or prayer meetings or community singing or symbolic services or the litany of the saints or benediction or stations of the cross or the rosary, so long as these things do not supplant the regular liturgical services authorized by the Prayer book.

Dr. Grant and the Creed

DR. Percy Stickney Grant has publicly proclaimed his conviction that no mature and educated person today can assent to the Apostles' Creed without stultifying reservations, and no clergyman can demand its acceptance by those whom he baptizes without mental mortification.

As a free American citizen, Dr. Grant has an undeniable right to this opinion, but not as a priest of the church. When he took orders he solemnly vowed before God that he would so minister the doctrine and sacraments and dis-

cipline of Christ as the Lord hath commanded and as this church hath received the same. This church teaches the doctrine of Christ in the Apostles' and Nicene Creeds. By all canons of decency he is obliged to keep his vows or ask for deposition from the ministry. He has no right to continue to draw a salary from a church whose fundamental principles and teachings he is seeking to undermine. What would we think of a mayor of New York who deliberately set about to encourage violations of the laws and ordinances of the city? What would we think of a president of the United States who used his high office to destroy the constitution and undermine the republic? These would be in no wise different from a priest who continues to hold office in the church and encourages disrespect for the church's creed.

Why does Dr. Grant wish to continue as the minister of a religion in which he does not believe? It is not only the creeds that must be jarring to his conscientious convictions, but the whole of the Prayer Book services and the Bible as well. He cannot publicly read through morning or evening prayer, much less the communion service, without professing countless things he does not believe in. Or does he comfort himself with the thought that much of the service is sung by a paid choir; and that in many cases what is sung is never to be taken seriously, but only in a poetic and allegorical sense?

We deeply regret to learn that a man of the deep moral earnestness and wide social sympathies of Dr. Grant should have lost his hold on the fundamental verities of the historic faith of the ages. He could exert a far reaching influence for good if he were to use his conspicuous gifts in commending the unchanging gospel to the people of this

generation. It will however, be a very different matter if he insists on preaching a merely ephemeral and individualistic message of his own invention. And yet we predict that he must do something like that in the near future. His place is in an independent pulpit of his own, or in some sort of community church. He will inevitably stultify himself and blunt the keenness of his own moral sense if he continues longer as the professed official teacher of a faith which he denies. When a man begins trying to carry water on both shoulders his usefulness is at an end.

Changes in Protestant Sentiment

THE religious quarterly called *The Biblical World*, published by The University of Chicago Press has ended its existence as a separate magazine by being merged with *The American Journal of Theology*. The new periodical is to be called *The Journal of Religion*.

It is interesting, as an indication of the changes of sentiment in the Protestant world, to note the successive titles which this magazine has borne. Thirty-eight years ago William Rainey Harper founded *The Hebrew Student*; its purpose was to popularize the study of Hebrew. This periodical grew by gradual evolution, first into *The Old Testament Student*, next into *The Old and New Testament Student* and finally into *The Biblical World*. Now all titles relating to the Bible are to be discarded and the new periodical is to be called *The Journal of Religion*. This merger also marks the passing of *The American Journal of Theology*.

Does this mean that Protestants as a whole are losing their interest both in theology and in the Bible? It would

be strange if the heirs of the reformers who believed in the Bible and the Bible only as the infallible authority for Christian belief have definitely surrendered that principle. Just what do modern Protestants mean by religion? Apparently their chief aim is progressively to adapt the church and its message to the needs and desires of the modern world. Biblical inspiration and dogmatic authority have yielded with them to the authority of scientific method. Instead of preaching to the world a definite message which they have found in the Bible, they study the world to find out what the world needs in the way of religion. Their controlling purpose evidently is to keep abreast of the intellectual and social forces that surround them. We wonder how long those who believe this will continue to support the church as an institution and how long they will continue to find any value in the Bible.

Whither Are We Drifting?

WE are witnessing the break-up of a tradition in religion and morality that has been the controlling influence in the English and American world for three hundred years. Old religious convictions,—the power of prayer, the value of worship, the inspiration of the Bible, the fact of original sin, the sanctity of the marriage tie, the necessity of religious training for the young, the possibility of miracles,—have lost their hold on vast numbers of people in this country and England, whose fathers and grandfathers were devout and God-fearing men. Most of the Protestant denominations in the United States have slipped from their moorings and are drifting out upon the treacherous sea of doubt and unbelief. Young people are

openly mocking and flouting at the social customs and moral ideals which their parents held to be as axiomatic as the multiplication table. In the Anglican communion the gulf between the traditionalists and the modernists appears to be widening. We have no desire to be pessimistic, but we believe in frankly facing the actual facts as they are. We confess that the outlook for the future is not reassuring. Even for conservative Christians who hold to the old unchanging faith, and still cling to the old-fashioned moral ideals of the gospel, there is danger that they must become infected by the poisonous atmosphere in which they must live. The devil is indeed let loose.

The Modern Young Person

WE suspect that there is much truth in the following diagnosis of the difficulties of modern young people about religion. It came to us in a letter from a physician of wide experience and deep human sympathy. He writes:

Many modern young people have had some sort of Christian experience, but they could not express it in the terms of the church. The vocabulary of the church is fine and beautiful, dignified and significant. The modern young person needs these old expressions of faith, and he can be led back to them with advantage; but it must be, in many instances at least, through pathways that are familiar to him, through feeling and experience, through life. If the modern young person were asked if he loved God, he would be quite likely to reply, "No, I have never met Him." This would be partly due to a sincere difficulty, and partly to a desire to say something smart. But he had met God, and it must be made clear to him how he has done so, and then his answer would be different. When asked if he accepts Christ, he is likely to say, honestly enough, "No, why should I, what difference does it make? I certainly am not going to say I do when I do not." He will perhaps point to professing Christians

who he knows "accept Christ" because they accept anything that is told them; but they have no initiative and no desire to dig things out for themselves. The young person's attitude of mind has come about naturally enough, and it is not altogether a bad state of things. It is certainly not bad if it leads, as it well may, to a stronger and more virile faith; to a symbolic acceptance which is logical and unassailable. This may not be faith, but it can become faith. It can reach beyond the bounds of the tangible and demonstrable, and still have its foundations in the actual, the commonplace experiences of life.

Reconciliation With the Orthodox East

THE economic folly of our divided Christendom is perfectly clear to most men today. Our villages, with half a dozen rival churches and as many underpaid pastors; our missions, where the gospel is preached with varying accents and converts are carefully gathered into separate folds; the inability of the Christian church to speak with definiteness and certainty on any moral or social problem, because we can take no common counsel and no united action; the contradiction between the love of Christ and the rivalries of His professed members; these are yet more cogent reasons for seeking some road back to unity. Most compelling of all should be the will of God, made clear to us in the words and prayer of His Son. Therefore the emphasis laid by the Lambeth Conference on the *sin* of disunion was none too strong. We churchmen ought to feel that our departure from Catholic unity—not that of "dissenters" only—must be truly repented of. And, inasmuch as true repentance implies amendment of life, that ought to mean that our immediate effort should be to seek reconciliation by every means in our power, short of the denial of essential truth, with those Catholic communions from which we have been

violently sundered. We have been guilty, as our bishops implied, of a schismatic spirit toward them. It is likely, just now, that the East offers the readier opportunity, and that one of the happier results of the great war may be the better understanding and closer relations between ourselves and the Orthodox churches. The old stiffness on their side will disappear in proportion as we convince them of our Catholicity. It is for us to lay aside prejudices, racial pride, and even just resentment at past unwise steps by Greek and Russian ecclesiastics. Perhaps the *rapprochement* will come most easily through the Serbian hierarchy. But the road to this reunion with those who in common with ourselves hold firmly to the creeds, the ministry and the sacramental life, must not be blocked by hasty entanglements with Protestants who attach little value to the creeds, whose conception of the priesthood is altogether wanting or at best imperfect, and who think of sacraments merely as edifying forms rather than as the appointed channels through which the life of God is imparted to men.

Principles Involved in the Approach to Unity with Congregational Churches¹

RT. REV. THOMAS F. DAVIES, D.D.

IN TRYING to think out again the principles involved in the Concordat, I have reconsidered them more especially in the light gained from discussions and pronouncements at Lambeth. When the proposals of the Concordat were first made, *The Churchman* asked me to express an opinion. I replied that I thought these proposals were a step in the right direction, and that with certain modifications and safeguards I was in favor of making an adventure towards reunion. That is still my position. Finding however that I am here expected to take the negative side, I shall try to present to you, as clearly as I may, some of the difficulties upon which I have come in my reconsideration of the proposed approach. It must be borne in mind that I am speaking of the Concordat as it was presented to the General Convention and now stands, *not* as it may be amended.

1. The Lambeth proposals seem to me far wiser and safer than the Concordat in this regard: Lambeth contemplates a corporate approach, i. e. action by national, regional or provincial authorities. The Concordat looks to action by an individual bishop and an individual minister. I am aware that the commissions acting in this matter were appointed by national bodies, and that the Concordat requires the consent of the ecclesiastical authorities of the communion to which the minister belongs. In so far it is corporate action, but it would still remain a matter of the ordination of the individual minister concerned. The Proposals themselves speak of "intercommunion in particular

¹A paper read at the recent Church Congress at Rochester, N. Y.

instances." It is in essence a proposal for an approach in particular and special instances. The Church Congress may be loath to believe it, but even in the apostolic succession there are bishops and bishops. All are not equally far-sighted, equally careful, or equally learned in theology and ecclesiastical polity. It is quite easy to imagine that the rash and ill-considered action of one bishop might wound his brethren, or seriously embarrass his successor. Tremendous pressure might be brought to bear upon some bishop to ordain a Congregational minister, when neither the conscience nor the judgment of the bishop thoroughly concurred.

Again, if the ordaining bishop could always continue, and the episcopally-ordained minister always remain with the consenting congregation, the success of this plan would be more probable. But the removal of the minister, ordained under the Concordat, to the jurisdiction of a bishop who did not approve and who might decline to license him to officiate, and to a congregation which did not consent, would lead to a deplorable situation. These dangers would be minimized if the action were taken by a corporate or regional body.

2. I think we should all agree that one great teacher and conservator of the Christian faith is the church year, with its successive commemorations of the several acts of redemption. We, who are accustomed to it, need no panegyric upon its benefits, nor any testimony beyond our own experience as to its vital power upon Christian belief and life. That there is a tendency towards its partial observance by the Protestant bodies I am well aware; but this seems to be limited to Christmas Sunday and the observance of Easter, with Flower Sunday, Hospital Sunday, Temper-

ance Sunday, Prison Sunday taking the place of the other great feasts and fasts, which again and again present those living truths that constitute the principles of Christian thought and action.

Nor do I think that any of us would deny that the liturgical service and especially the divine liturgy are tremendously effective teachers and conservators of the faith and the proportion of faith. Under the Concordat there would be the minimum liturgical requirement—a minimum too small for adequacy, the General Convention seemed to think, since no oblation or invocation of the Holy Spirit are required in the prayer of consecration.

The Lambeth ideal appears to me to be the nobler one—that of a larger, more Catholic, reunited church, into which all Christian bodies shall come; whose common fellowship, common ministry and common service we shall all share; and into whose visible unity we shall all bear our distinctive treasures for the common good. Within loyalty to the faith, there would be the largest measure of Christian liberty. The unity of the whole would be expressed in diversity of life and devotion. Each entering body would make sacrifices, but each would make contributions. The Congregationalists would make their sacrifices and their contributions, and they have a distinct contribution to make.

No one can claim that the church year is a fundamental principle of Catholicity, nor that a particular liturgy is of the essence of the Church Catholic; but might they not well be among the distinctive treasures which Catholic bodies could bring to the reunited church for the benefit of the whole body of Christ?

3. One of the principles involved in the Approach of Unity with Congregational Churches is the ordination of

their ministers at the hands of our bishops, which in turn involves their acceptance of that form of polity of the Catholic Church known as episcopacy. I take it that this is a catholic principle, an integral part of the structure of the church, which we could in no wise give up. There are at least two conceptions of apostolic succession. One conception is that our Lord gave a commission to the apostles; that the apostles handed on this commission to others; and that through the rite of consecration these men in turn handed on the commission to others, and so on down to our own times. This maintains the transmission of the ministerial commission from our Lord Jesus Christ. It was the Tractarian conception and is the one which I hold.

Another conception, now claimed by some scholars to be the conception held by St. Irenaeus and the Fathers of the second, third and fourth centuries, is that of a succession of bishops occupying the episcopal thrones in churches founded by apostles. The important thing in this conception is "the relation of the bishop to his flock, rather than to the person who consecrated him;" the apostolic succession, according to it, is "from holder to holder, not from consecrator to consecrated. Now, whatever be your conception of apostolic succession, it is said that the point here is the acceptance of the fact of episcopacy. Dr. Headlam apparently advises the recognition of non-episcopal ordination as a first step toward reunion; but he goes on "the second is the most careful adoption by the united church of the historical episcopate and the rule of episcopal ordination for all its ministry in the future." I think all Anglicans would agree on this statement of Dean Armitage Robinson: "The principle of transmission of ministerial authority makes for unity, while the view that ministry originates

afresh at the behest of a particular church or congregation makes for division and subdivision." In fact I feel sure that the whole Anglican communion will stand behind the proposition that the episcopate is vital to reunion. But in what sense will Congregationalists accept the episcopate under these proposals? The Concordat speaks of how the orders conferred should be received and used, but is silent as to any conception of the episcopate. It says "We have not discussed the origin of the episcopate historically or its authority doctrinally." I think that Bishop Gore was right when he wrote (*Orders and Unity*, p. 184): "I believe the fundamental religious principle of the whole Reformation movement [is] the repudiation of conception that authority to minister is given in the church only by devolution from above, on the principle of succession to the original apostolic ministry. I believe (he goes on) that in repudiating this principle the reformed churches were—with whatever excuse—repudiating a law of divine authority in the church, and also an essential principle of the church's continuous life." I have admitted that there is divergence among ourselves in our conceptions of apostolic succession. But the Anglican church as a *whole* does hold a more or less definite conception of it, and it would be unfair to the Congregational minister to allow him to accept episcopal ordination simply because he admired that form of polity which recognizes centralized authority and provides for an executive, and because he prefers episcopacy as a more orderly and more effective method of procedure and church government. It is not enough for him to accept the *fact* of the episcopate unless he also in some real sense accepts the *principle* which it embodies—which I take to be the principle of transmission of ministerial authority from our Lord

I cannot suppose that any ultimate good can come from glossing over principles, or that any deep and lasting unity can result from anything less than a thorough apprehension and acceptance of doctrines essential and vital to the church's continuous life.

4. The Appeal of the Lambeth Conference urges the acceptance of the episcopate upon all Christian bodies as the best instrument for maintaining the unity and continuity of the church. I listened to a certain English bishop say at Lambeth that every existing division today was a proof of the failure of the episcopate to maintain unity. I was invariably charmed by his brilliance and always unconvinced by his words. I still believe in the episcopate as the best instrument for maintaining unity. I believe it for two reasons. First, because of Catholic teaching and experience; and second because I have myself seen and felt it. No one could sit in that Lambeth Conference with 251 other bishops from all parts of the earth and not feel that the episcopate is a great instrument for unity. The French Bishop of Beauvais told me last summer that that was the marvelous thing he had chiefly felt at the canonization of Joan of Arc—the presence of bishops from all over the earth and the unity that they embodied. But does the Concordat contemplate the real and full acceptance of the episcopate by the *congregation*? Will the bishop be indeed the chief pastor of its people and really represent *them*? Is there much gained for unity by their mere consent (which the Concordat does not require) to the ordination of their minister at the bishop's hands? Or, is *continuity* thus preserved? Might not their next minister be non-episcopally ordained? The General Convention saw these weaknesses in the proposals and asked for their remedy.

5. If Congregational ministers were to be ordained by our bishops, then their priesthood would be in our eyes entirely regular, and their consecration of the elements in the Holy Communion entirely valid. Would the Body and Blood of our Lord then be received by unconfirmed persons, perhaps even by unbaptized persons, perhaps by uninstructed persons, or perhaps unworthily received or received by persons "not discerning the Lord's Body?"

This raises two questions, which are certainly principles involved,—confirmation and admission to the Holy Communion.

I have been accustomed to hold that while baptism is a perfect sacrament, yet confirmation is the complement of baptism. I think I could bring strong support of this view from many Fathers of the Church, and this seems to me the plain implication in Acts VIII, which is strengthened by Hebrews VI-2. While Romans VIII-11 and Ephesians IV-30 seem to show that confirmation is part of the means of grace for our resurrection. So I believe that confirmation in its relation to Baptism is something far greater than a desirable addition. It is essential to the completeness of the Christian life. I believe that the rubric at the end of the confirmation office as to admission to the Holy Communion means what it says, that it *is* and ought to be the normal rule of this church and of that larger church to which we all look. Even if it were framed in the 13th century when there were no separated Christians to be considered, it was retained in the revision of 1662, when the church was surrounded by them. I believe *that* should be the ordinary and regular procedure, and that this requirement not only safeguards the Holy Communion, but insures the complete and full benefit of the individual. It is true

that a person duly baptized and baptized only, is *capable* of receiving the Holy Communion. The Lambeth Conference referred to that as an "irregularity," but, mark you, an irregularity to be temporarily allowed, pending the full acceptance of information. The proposed canon appended to the Concordat would provide for the confirmation of the minister before ordination, but the Concordat is silent as to any confirmation of the laity. It seems strange in an approach to reunion with a Protestant body, which insists so strongly on the Bible and the Bible only, that we should begin by passing over a rite that is so distinctly scriptural. For any reunion must we not all accept a "Bible Christianity?" Under the Concordat is there not some danger of proclaiming confirmation a pleasant and edifying thing, but not really essential to the completeness of the Christian life? That is very different from the Lambeth position of "eagerly look[ing] forward to the day when through its acceptance in a united church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands" (Lambeth Report, p. 135). When the teaching becomes universal that the primary and scriptural meaning of confirmation is not joining the church, but the giving of the Holy Spirit, confirmation will make a far stronger appeal to Protestants. Some provision for the ultimate and general acceptance of confirmation appears to be necessary to any real reunion.

6. Now, as to admission to the Holy Communion. Under the Concordat in its present form, the Holy Communion might be administered to unbaptized persons. There is no safeguarding as to that, nor any as to proper instruction as to the meaning of sacraments. We must not give away what is not ours to give. We must carefully distinguish

between what belongs to us and what belongs to God. I think those two statements have weight. I am conscious that there is another side. We are stewards—stewards of holy mysteries. A steward must act for his master. We know that God constantly gives Himself. The Father gave His only begotten Son. That Son gave His blessed body on the cross for all. It is much easier to err, if we should err, on the side of the generosity of God. But if we have any grasp at all on the Real Presence in the Holy Communion, can we, dare we, break down well-tried safeguards and relinquish reverent avenues of approach? It is one thing for God to give Himself to those who do not discern Him: it is quite another thing for us to give Him.

7. In any attempt that we may make towards reunion, we can never neglect to consider its effect on our own communion, or upon other parts of Christendom with which we hope for reunion. It is notoriously easy to raise objections to and pick flaws in any such proposals as these. I trust I have stated some of the difficulties in this particular proposal *with fairness*. What we all desire for it is constructive criticism. I honour the men who have originated and are at work upon it. My sympathies and my prayers are with their efforts. I realize, oh so strongly, how great is the need! The Christian Church is not doing the work it ought to do, because of its divisions. I believe we must make some ventures of faith. The often-unheeded and futile, and sometimes hysterical calls of the divided church, must become the mighty voice of the reunited Catholic Church of Christ—a voice as the sound of many waters—which shall arrest the attention of doubting, distracted, indifferent, hostile men and persuade them to come in.

Should the Church Advertise?

A NEW YORK BUSINESS MAN.

I AM a business man and you have asked me a business question. Before I answer the question, I want to be fair with you. So I am going to tell you about a pilgrimage I took in search of a staff. The search I set out upon took me through many byways of the faith before I found the staff, and a brief chronicle of my adventures may be interesting to you whose calling is to be shepherds of the people.

My people were New England Congregationalists. I remember a yellow pulpit rising in front of my young eyes and through the sun beams that fell across the raised platform I could see the bent old man who pumped the organ. He was more interesting to me than the bearded man who talked familiarly with God in the yellow pulpit, and was on the whole more important than the organist. The windows in the summer time were open and from our pew I could see the limb of a cherry tree. Sometimes a robin would light on this limb and seem to listen to the man in the pulpit. While the robin listened I watched him. He personified friends of mine who were not sitting in pews. But he always flew away, and then I had to watch the man in the pulpit whom I knew as The Minister. Occasionally a stranger would occupy the pulpit, and his name was always The Exchange.

My sister, however, was an Episcopalian and she began taking me with her to her church. This was when I was about 10 years old. The service was held in a small hall, but later a real church was started and the first pennies which I could hoard went to help erect a little brown stone

¹An address recently delivered to the clergy of a New England diocese.

building with a cross on the roof peak. I learned later that its architecture was in imitation of an old Saxon church in England and now, my sister writes me, ivy has grown all about its front. A white haired, benignant looking bishop came to the church occasionally and held services. He confirmed people and was whispered to be a deadly enemy of the Roman church. This was known to me as the "Catholic church," and I began to suspect, when I heard this about so reverent looking and great a man as the bishop, that Catholics were people I had better look out for. They gave money, however, to our church socials, and one of them, who owned a quarry, was liberal about the stone our church was built of. This seemed a strange thing for a Catholic to do, and puzzled me, but about this time I went away to school in Massachusetts, and forgot about it. I had been neither confirmed nor baptized, even in the church of my family. The family ruled that such things should be left to the personal choice of each individual mind, and this choice of course could be reached only at maturity. At preparatory school, however, I went to an Episcopalian church which had morning prayer at 11 o'clock on Sundays.

College followed school, and I began to drift away from church altogether. Looking back on that part of my life, I find that our set rather looked down on the saintly set, most of whom were training for the Baptist ministry. The college was run under a Baptist foundation, although since then it has become non-sectarian and is quite wealthy. After my college course I went into newspaper work. This was the beginning of a period of agnosticism, at the first rather militant, I fear. Many young men were caught in that current in the late nineties. Denial of all belief was fashionable, and we free lance knights of the editorial

rooms rejoiced in our materialism. Great fortunes were in the making, the trusts were reaching out for control of the means of life, and the conveniences of civilization were softening the pioneer condition of American muscle. For many years I never entered a church. I scorned the pretensions of religion, mocked at the creeds, particularly the "Westminster confession," which had got into the newspapers a good deal, and we lumped all denominations in a heap of ridicule. The Catholic church, as we called Rome, was, however, somewhat different from the rest. We rather feared her, and spoke in lower tones regarding her ministrations and activities. This was particularly so about election time, although much depended upon the party our paper supported.

Summed up, we young men lived lives of easy-going morals, pretty decent on the whole, such as an educated pagan of the best days of Augustan Rome would have understood and enjoyed. Life seemed a simple problem, selfishness smiled in the streets, prosperity walked beside us, and I loved the fulness of the bright air and the kindliness of the sunshine. Their relation to religion never entered my head, and St. Francis of Assisi was a name which could be looked up in the office Britannica at any time I might need to refer to him.

From newspaper work I went into business, and nothing came into my life to change the habits of thought I had acquired. Then the war broke upon the world one cloudless summer day, and by the time we Americans went in, the world had turned topsy turvy. Old habits of thought had been wrenched asunder, old ideas of justice and right and mercy had toppled and crashed like brick chimneys in an earthquake. No one knew what would be the next to fall.

The ant hill was being kicked to pieces. It fell to me to do a bit by organizing in New York City the churches by denominations, for the purpose of carrying American propaganda to the people. I found the task interesting and I think it was useful for the object the government had in view. At any rate, I met many able, sincere and self-sacrificing men among the clergy with whom I carried on this government work. One of them particularly impressed me, and I fell into the habit of going to his church and listening to his preaching. He is well known in New York as one of the "radical" ministers of the Episcopal church, of the broad party, and his sermon subjects were and are, like best-selling magazines, strictly up to date in all respects. His congregations gathered to hear the new thing he might say and departed when he had finished saying it. On Sunday forenoons he had morning prayer and a sermon for the Episcopalians, in the afternoon a song service for the musical, and in the evening a forum for the free-thinkers. There was 8 o'clock communion, and in the afternoon quite often the musical program would consist of selections from some famous Mass. The attendance at these services culminated in point of numbers with the evening forum. This was often packed to the doors, and noisy in voice and thought. But this sort of thing left me cold, after a time. When the morning service was ended, the chancel was dark, and I began to see that after all it was the yellow pulpit of my Congregational boyhood over again, with a better charged brain leaning on it. But there was nothing beyond nor behind the pulpit. The altar was in shadow, and still is.

My own work at that time had become very difficult and required the application of every mental and spiritual resource that I possessed. For relaxation I walked in the

country a great deal, generally alone, and found the quiet of the open fields setting me "to thinking out loud," and one day I discovered to my astonishment that I had achieved no philosophy of life. I had been reading Horace with a delight that only experience in life can arouse, and his intensely modern point of view made him very companionable just then. He is the most human of all the classic poets, and would have made a good convert to the Catholic faith it seems to me, with the addition of sacrifice and love to his creed of life. But I found myself in a ferment, and unsatisfied. Then came to my mind one day a phrase from Scripture, "Man cannot live by bread alone," and I knew in a flash that it was true. Man cannot live by bread alone. He must have a staff to lean upon that is not made by the hands of man. I wondered what my friends were seeking. Were they too looking also for this staff? They might know where it was.

To my surprise, I found that some of them were seeking for it. Two or three thought that they had found it. One had become a Christian Scientist. He held me with his fervent talk and I studied what those optimistic idolators of Mrs. Eddy had to offer. But his conversation, I found, was always of himself and his own lack of feelings. They had ceased to exist, or at least they were kept out of sight like badly behaved members of the family on reception days. I found myself spiritually shivering before the cool air currents of first and second readers as they pronounced their Huntington avenue renderings of the Lord's Prayer and the Sermon on the Mount. I felt as if I were sitting among a collection of perfect works of art.

Now it so happened that I have a friend who one day fell to talking with me on this question of religion. It was in

our college club, and an argument had started at the Round Table on the query of how much God had to do with the Allies winning the war. We were all rather surprised when a man whom no one suspected of having a rag of faith in anything but the market reports sided with the few of us who were willing to admit that maybe God had looked in on the question in spite of Napoleon's cynical aphorism. This voice in the wilderness had been the talk of the club for two days and our own conversation had been the result of it. My friend told me he was a Catholic. I sat upright, and gazed at him. Here was a shock to my intelligence. My friend was a Catholic and I had never suspected him. His rooms were in the upper forties, and I asked him "Where do you go to church, at St. Patricks?" He told me that he was an Anglican Catholic and attended St. Mary-the-Virgin's. This was a new way of putting it to me. I had heard of that church, and to me and my Episcopalian friends of early days it had been an "extra" high Episcopal church and rather dangerous to mention, but I had never heard the word Catholic applied to it.

To me Catholicism had meant one thing, and nothing in my teaching had associated the word with anything else. Catholicism to my ear was identical only with Rome. In my village boyhood I had associated the little white Roman Catholic church by the canal basin with many a lovable Irish playmate, and once I remember, before the dear old bishop had arrived upon my scene, I went with my mother to Mass when one of her "Ould Country" friends had been buried. My mother was visited by the Congregational church committee for having gone to Mass, and being liberal-minded in such matters, and of Green Mountain descent, spoke out plainly in reply. The words "minding

one's own business" were among her remarks on that occasion. There were candles upon the altar, and the altar shone with them, and the odor of incense came into my nostrils for the first time on that day. But the thought that there was another kind of a Catholic church had never been called to my attention. And even admitting that I am a business man I do not believe that as we go, I am poorly informed on general matters of interest. The fault was that no one had considered such a thing interesting, or important, nor had any one taken pains to let it be generally known, and so my friend's declaration came as a shock of surprise to me.

But he went on and told me about the church, and what he believed, and the good that the church had been to him. This friend of mine is an editor and a writer, and a cultured man of the world, broad-minded, tolerant, and a philosopher who admits the weaknesses of his fellow men because he is a fellow man himself, and loves them all in the same spirit that mother church loved them in the age of faith. So the next Sunday I went to an Anglican Catholic church in a frame of mind to understand its meaning and its background.

The church was crowded, although a heavy snow storm was blowing in the streets. The congregation was a curious one. I saw very few fashionable toilets. The people were all sorts and conditions of men. A tall negro with the rapt expression of his race sang earnestly. A stout little old lady, grandmother evidently of the two children with her, said the confession with them in a rich English down county accent. A white haired man crossed himself and prayed. I recognized him from a portrait I had seen in one of the weekly magazines. The music was beautiful, the altar

twinkled in a friendly way with lights, and the vestments of the priests through the incense smoke became part of a dream that it seemed as if my heart and soul had been waiting for since time began. I realized that I was sharing in the ritual of a sacrifice that through all the ages had been offered up at the altars of the people throughout the whole world *in saecula saeculorum*. I think I began at that moment to feel at home.

It happened that the sermon that day was on the creed of the Catholic church. The preacher was wise, and spoke in brief and straightforward sentences, and offered to me, clear, tangible, wrapped up, and portable, a faith that I could take or leave. If I took it, I would find myself happier than if I refused it. He made this clear, and still he left the choice up to me. I saw that here was something that could be felt and taken hold of, something tested by the centuries, seasoned by time, yet the same and as strong as it had been from the beginning. Thousands on thousands had grasped this faith since the beginning of the church. The dark ages had seen it gleam, Charlemagne had leant upon it, the middle ages had made it still more beautiful and useful. It was the faith of the holy Catholic church throughout the whole world, ours today if we would take it; our children's tomorrow, when their time comes. I went out from the church knowing in my heart and soul that I had found what I had been seeking. I had found my staff. Like so many other treasures of life, it had been lying within my reach without my knowing it. It had been in the garden of my house, and my friend had shown me where it lay. It was a religion a man could understand.

Now, what is all this preamble of personalities leading up to, you are asking. Why have I unrolled this human

document at such length? My answer is that to me it has been of the utmost interest not only because it is my own, but because it is a human document, a chronicle of a pilgrimage such as hundreds of men are making toward a goal they know not of, but dream about and see in visions in the dark. The priest now and then perceives a glimpse of the adventure in the broken sentences of the confessional, but I wonder if he senses the whole of the process. The pilgrimages are seldom alike, yet I think they have many experiences in common. So I have set my own down to let you see how I approached the goal, and also to present to you my credentials before I answered the question you have asked of me.

Your question is this: Do I, as a business man, believe that the church should use advertising to present itself to the world in order that it may re-establish itself in numbers and in power? A large order, with which I shall endeavor to deal fairly and briefly. My reply is, if by advertising you mean the methods that business uses in stimulating a demand for its merchandise, No. If you want my reasons I point you to the recent attempt which the Interchurch World Movement made to advertise its 30 denominations syndicated in the movement, and what came of it. You know what happened. The campaign failed. The world was not interested, and it cost the allied churches \$7,000,000 to find out what the world thought about it in terms of dollars and cents.

But it is here that the Interchurch World Movement made its mistake, and the reason for the failure goes to the heart of the whole matter. Their psychology, if I may use that word, was wrong. The efficiency experts who may have made successes in exploiting enterprises for big busi-

ness thought they could apply the same principles to the goods of the church, and move them with equal ease. They figured that a "line of copy" that had "pulled" for merchandise would also pull for souls. They tried to paint the word Efficiency above Gloria in Excelsis, and discovered too late that their bill board was wrongly located. The people would have none of it. Little as they gazed upon the landscape the bill board obstructed, they knew the landscape was there, and that it was fair to see. They resented the advertisement, and suspected its genuineness. They would have none of it, and said so. We can trust the instinct of the people far when it touches upon the depths of life.

Yet nobody will deny that the church has lost the power she wielded in the ages of faith. In spite of the total population of the Christian world being vastly greater than it was in 1200 A. D. the Christianity of the world is less. But has the church lost the people, or have the people lost the church? If the church has lost them, is it because the people are tired of the church, or the church tired of the people?

It seems to me these are fundamental questions. No one will deny that the church has lost its hold upon thousands. It is a fact that we see about us all the time. But to tell why would be like giving the reasons for the world war. Indeed, I think we should find out that the reasons were surprisingly alike, and often identical. Forces that resulted in that catastrophe had their origin in the same causes that have brought about the laxity in religious belief. They are inextricably tangled up in all that makes what we call the civilization of the present day.

But whatever the causes are, the fact remains that the church is weak, while business has proven itself "efficient."

Does it follow therefore, that by imitating the gestures of business the church will rehabilitate herself and get results? I do not see that her history will bear out such logic. The church has existed for a long time. When William of Normandy beat Harold of England at Hastings in 1066 the church had completed exactly half of her ministry in Britain. The United States of America is 145 years old and the Romans had occupied Britain for 400 years before Christianity came to her shores. When we climb a hill and look at history in terms of time, a new perspective opens before our eyes. To do this is a healthful exercise when our minds are fogged with the contemplation of the rapid things of our civilization.

Let me quote you some figures. Today the Christian population of the world is estimated at 576,000,000. An analysis of this total shows a curious and it seems to me an important fact which the efficiency experts of the Inter-church World Movement overlooked, or if they knew, kept silent about it. Of the 576,000,000 Christians in the world, only 167 million are Protestant. The remainder are still faithful to the Catholic church of history, and we belong to the same church. They number 409 million, and 288 million of them are Roman Catholics.

These are world figures. In America the Protestants number 42,000,000. The Roman Catholics number 15,000,000. The Episcopalians—reckoned “Protestant” in the census reports—number 1,072,000. Summed up, 80% of the Christian world is Catholic, and 30% of Christian America holds faith in the same church.

Now what has this and all that has gone before to do with advertising the church? Just this: The Roman Catholic church today is the one religious body of Christendom that

stands forth with strength unimpaired. I am no apologist for Rome and hold no brief for the pope. But I am willing to face the facts before I pay for advertising space. Rome has much to explain theologically and politically, but in the face of Protestant despair and Episcopalian pessimism, she emerges from the world war successful, triumphant and powerful. The reasons that give her this position cut back with sharp emphasis upon the churches that are forgetting the faith of the fathers and are calling upon the gods of big business for help today. They have failed, and she has marched forward.

Why has Rome succeeded? The answer will explain why the other churches have failed. It seems to me that Rome has succeeded because she has been Catholic from the beginning, is now and ever shall be. She made up her mind early on what was truth, she accepted the creeds that formulated that truth in simple form, and she went to work. From that day to this she and her children have never ceased from work, day and night, month after month, year after year, through the centuries. She has never stopped. She has learned and stored up the secrets of the human soul, she knows human motives and uses them, she understands human weaknesses and discounts them as a mother overlooks the impetuosity of her child. She is the greatest psychologist the world has ever known, but she has remained human among humans, and faithful to the truth she began with.

That is the thought I want to leave with you. You will forgive its crudities. I am no theologian, but to me the heritage of the Episcopal church carries with it all of good that Rome possesses. Our sister on the Tiber can offer her children nothing that does not belong to us from the begin-

ning. The Church of England in the middle ages is the mother of our church today. Our American prayer book is closer to her ancient ritual than any that has succeeded the first revision of Edward VI. Our creeds are here, and our sacraments are the same that she taught. They were then the same as Rome's, for the Western church was one and the same in the fundamentals of its religious teaching. We recognize the validity of Roman orders, although officially Rome does not accept ours.

That is the heritage that belongs to us, and we have permitted its life current to be short-circuited through the rusty wires of Puritanism. Stamped by the failure of Protestantism, we stand by and shout for aid to the element in our civilization that has helped to land it where we are today. We stand there and wail against fate, and let the Catholic church of Rome put to work the power of traditions which as rightfully belong to us, increase through them the strength of her organization, laugh at the fears that beset the Protestants and boast an increase in membership that a world war could not halt!

Advertising has its uses, but I doubt if professional advertising of the church would have helped me in my pilgrimage. That was an adventure that each man must experience for himself in his own way. But it was a long time before I learned the truth about the church that I had gone to for many years. Nor do I think that advertising will make the creeds truer, nor the sacraments any holier, nor more essential than they have been for 2,000 years. Advertising seldom makes goods better, but sometimes it makes them cheaper. The things of the spirit cannot be exploited like the things of the flesh. Christ never advertised, and the two times that He had the chance to "get pub-

licity" He said no, and passed on about His Father's business. What the church must do is to go to work. With such tools as the Catholic church of England and America has in its hands to work with, we can forget money and business, and find ourselves stronger than we know. Our hope is in realizing what our heritage is, and putting to work for ourselves the forces that our sister church has kept busy through the centuries that have left us paralyzed by Protestantism. A church busy with its own business will attract the attention of men who are busy with their businesses. So I say to you, let us get busy. The strongest advertisement that the Church of Rome offers is her Catholicity and her uncompromising faith in it.

If the American Episcopal church wants to advertise and "get results," I suggest that she issue a "want ad" to herself asking for faith in her creeds and in her sacraments, and a glory in her history from the second century in Britain through the pilgrimage of Seabury to Scotland down to the opportunity that awaits her today. There are thousands of men and women who are reaching out in their search for the staff that they can feel and grasp, and for the bread that they can taste and eat. But before we contract for bill boards, let us get to work.

On Being a Nuisance

CHAUNCEY BREWSTER TINKER, PH.D.

IT is well for Catholics occasionally to sit down and meditate upon the fact that they are a nuisance. There are many good Episcopalians to whom our existence in their communion is a source of constant dismay. They feel that we are disloyal to a long and respectable tradition, cannot make out what we are up to with our vestments and incense, and sincerely inquire why we are not honest enough to depart from them and leave good Protestants to enjoy their Morning Prayer in peace. And then there are the bishops. They must be forever disturbed by the thought of what we are likely to do next. Are they not about to begin giving Benediction down at S. Silas's? The bishops must, I fancy, feel as does the father of a clever daughter who is thinking of going on the stage or of a studious son who is thinking of embracing the academic (or shall we say the monastic?) life. We often feel that we get rough treatment from our fathers in God, and, indeed, I think we sometimes do. But then we seldom fail to make our grievance heard. If a bishop condones Unitarianism in almost the same breath in which he denounces pro-Romanism, some one is pretty sure to speak out. (At least someone ought to speak out.) Catholics are, I think, like Jews in this, that they are inclined to make much of the fact that they are not appreciated by their contemporaries. Now it is doubtless true that we are not appreciated, but I am not sure that the way to become so is to call attention to the oversight. It is at once more modest and more admirable to count up our stock of blessings. It is not so scanty a stock. To begin with, we are permitted to exist; and that is much, when existence implies the vestments and incense aforesaid and

the full privileges of a Catholic. Let us count our blessings, I say; even Benediction is not unknown among us. A certain measure of gratitude to God may be achieved if one is willing to be meek and to make the most of what one has; and hope is not merely an agreeable temper of mind; it is a theological virtue. When all is said, our first duty is to be fulfilled with hope, with love, and with faith.

But how about being a nuisance? Is it possible by the practice of the theological virtues to avoid that? No, dear reader, I do not think that it is. Because we are filled with hope, we have no right to blind ourselves to the plain facts of life; and one of those facts is that the arrival of a thinker in this world, in whatever sphere he may appear, is regarded by the great mass of the unthinking as a nuisance. It is so with the solitary thinker; it is so with the group who surround him. They are the vanguard, and they are always moving too fast for the camp-followers. You may find illustrations of the truth everywhere. I cite two. In the sphere of politics (or statecraft, if you prefer), the leader who is trying to work out a nobler philosophy of the state—a man with an ideal, in short—is sure to be regarded by all the standpatters and middle-of-the-road men as a nuisance. He is assured that he is in the wrong camp, that he belongs with the reds or with the royalists (it makes no difference which), that he is a radical or a reactionary, and had better go and seek his own kindred. He is on his way to becoming an outcast and a martyr. He may try compromise, in which case he is likely to lose his soul and his job at once. He may cling to God and his ideals and win through; in which case he is a hero. But the one thing he must *not* do—and this is the point of all that I have to say—is to enjoy his noble loneliness. In that case he becomes a

mere agitator. And your noble minority must not enjoy being a minority. A true statesman will look forward with confidence to the time when he will no longer be a nuisance and the minority will look forward to becoming the majority. For a second illustration I choose the profession of critic. The arrival of a critic in the world of letters is usually regarded (if it is regarded at all) with dismay—particularly by the poets, who have done what they could to bring the critic's profession into disrepute. Indeed, there are persons who regard the verb *to criticise* as synonymous with *to denounce*. At the present moment it is particularly important that critics should point out certain sillinesses and brutalities in contemporary poetry and a certain dullness and drabness in fiction. A critic who does not do so is, to say the least, no ornament to his profession; but if he speaks courageously and pungently he must expect to be hated and (probably) outlawed from the clan. He, too, is on his way to being a martyr—he certainly cannot be a journalist. But the one thing that he must beware of, if he would save his soul alive, is getting into the mere habit of denunciation for its own sake. He must not enjoy the attention which he attracts by the mere force of his invective rather than by the force of his philosophy. If he does he will become a common scold, and will merely call attention to himself instead of directing thought to the conditions which he would correct. Such was the tragedy of Ruskin's career. He scolded so long and so picturesquely that at last he could approve of nothing that he had not originated himself. It is easy enough to attract attention. You can usually do it, as every child knows, by the simple device of screaming, if only you will scream loud enough; but you must not (like the naughty children) *enjoy* screaming just

for the rumpus it causes. There are times when a man has to scream. But a wise man does it only when things are desperate.

Now the Catholic, I submit, is in the position of the political thinker and the literary critic: if he is true to his profession he is bound to be a nuisance. I cannot, for the life of me, see how he is to avoid it. He will offend, if in no other way, by his clear and definite thinking. In an age that babbles vaguely (even after the late well-known unpleasantness) of progress and service and unity and one man's views being as good as another's, how, pray, do you expect to be popular if you believe in an incarnate Deity, the sacrifice of the mass, and the auricular confession of sins? You can of course adopt the simple device—and it is very popular among camp-followers—of never mentioning these things. One can, I suppose, cherish in his heart a belief in the Real Presence, and at the same time refrain from expressing that belief in the pleasant courtesy of hand and knee; and no one will call him a nuisance, the good bishops will not be worried, and the world will go on in the old way. But no true Christian will be satisfied to see the world going on in the same old way. He will not be satisfied with a unique faith and a commonplace conduct; he will not announce his belief (publicly) in the Catholic faith on Sunday, and hear it denounced (publicly, once more) on Monday without protesting aloud. He will not be content to acknowledge Christ in his heart; he will wish to acknowledge Him before men.

I cannot, I confess, understand a Catholic who, misinterpreting the words of the apostle, tries to be all things to all men, who is "high with the Highs and broad with the

Broads," and who uses and disuses ceremonial acts with as much indifference as he puts a coat on or off. If you believe that there is any significance, worship, or beauty in making the sign of the cross, why do you give up the practice when you are among those who do not use it? If you believe that you are honoring your God by kneeling before His sacramental presence, why do you disuse the custom when you are among those who do not believe that He is present? Are you in the habit of leaving your manners behind you when you go among the lowly? Or is it your courage that you left behind—with your courtesy? Or is it that the belief, or the expression of the belief, does not matter? One of these alternatives you must choose, or you must perform the act. But if you perform the act, many will vote you a nuisance (or worse). And then there are our spiritual fathers who find it convenient (under circumstances 'beyond their control') to give up the use of vestments or discontinue reservation or stop talking about confession. Well, reverend Sirs, if a silk chasuble is a thing that may be put on or off, like the spring styles, why did you and your leaders get us all so upset over the practice of wearing it? If it is a mere matter of choice, why did priests go to jail for the privilege in the beginning? If these things be negligible, let us by all means neglect them, and get down to the business of the day, of which there is a plenty. Ah, but to come out for Catholicism is frequently to alienate friends and vestrymen, to split parishes asunder (as did the earlier Catholics), and generally to be a nuisance (as were the martyrs). We shall not, I fear, succeed in being popular with the majority. Our Lord did not think the attempt worth while; and in this, too, the disciple

had better not try to outdo his master. It is braver and finer, I think, to be an honest nuisance.

But, O my friends, reverend and lay, let us not *enjoy* being a nuisance. Let us not fall into the unspeakable habit of doing things *pour épater les bourgeois*. I can imagine—no, I think I will say that I have seen, people who seem to be smacking their lips over the attention that they attract and who spend an enormous amount of not very valuable time in describing the shortcomings of their brethren and their betters. We shall never get anywhere that way. If the Catholic minority is ever to become the majority in the Protestant Episcopal Church, it must, you see, be by convincing our opponents that we have the happier way. For what people covet most is joy, and if Catholics could be persuaded to devote their chief attention to manifesting forth the joy of the Lord, their cause would be won before they knew it. And therefore it is that I believe that our cause is ultimately going to be won by the simple folk who rejoice in the Lord and the Catholic faith. I am sure that the quiet souls who find their chief joy in the worship of God are doing more for the cause than the preachers or the bishops, or even the writer of an essay for the *American Church Monthly*. They are the real leaven in the lump because they are the simplest expression of the Christian love of God. You may know one or two such modest souls. One wishes that our opponents (since we must apparently have opponents) might find us all of such a kind! What an amazing advantage that would be! If only the Catholic wing could be known as the happiest group in the Protestant Episcopal Church! Then, even while we were regarded as a nuisance, we might hope that

we should be a sort of happy nuisance, until at last, in sheer envy of our superior joy, if for no higher reason, our good opponents might come over to us, and we should all together cease to be a nuisance.

Old Sir Thomas Browne relates in his *Religio Medici* that he got the better of many of his doubts "not in a martial posture," but upon his knees. Is it not the solution of many of our ecclesiastical problems? Like Johnny Armstrong in the old ballad, we shall fight best when we are on our knees. Then, when people find out the source of our strength and our joy, they may be willing to look on us as something other than a nuisance. Perhaps even the bishops may be persuaded. Last June, as luck would have it, I unwittingly engaged passage to England on a boat which was carrying nine bishops to the Lambeth Conference. Fancy my dismay. Now it so happened that there were a number of Catholic laymen on board, and when one of the bishops decided to say mass on Sunday morning, a number of them dutifully presented themselves at the service. Thereafter one of the bishops remarked that it was pleasant to see that the laymen were coming to appreciate Holy Communion. Well, you see, it is not impossible to impress a bishop; all you have to do is to attend joyfully to business. Meanwhile you may comfort yourself with the thought that he will some day realize that the laymen have come to appreciate chasubles, and, in the fulness of time—for a Christian hopeth all things—we may even impress upon him that we are ready for Benediction.

If I Were a Priest

A LAYMAN

FROM observation I conclude that the main difficulty in the way of the priest is his congregation or parish. That is the nether millstone against which existence for him is ground out. In all religious history the laity has been all powerful. Bishops and priests do but reflect its opinions and act in accordance with its spiritual and mental limitations. The church of Rome in her additions to the articles of faith has merely registered by the decree of the hierarchy the opinions and desires of the great mass of her laity. In Protestantism and in the Anglican communion it is the laity that minimizes definite faith in Jesus Christ as God, disparages the use and the efficacy of the sacraments, the office and function of priest and the institution of the church itself. And it is the laity in the entire Christian church today which, in spite of bishops and priests, rubs out with profane hands the necessary lines of separation between the service of God and of mammon, merging with destructive results the church in the world and the religious in the secular. It is the laity universally, Protestant as well as Roman, that has instituted and demands the prosecution of a sale of indulgences whether under the form and on the shilling basis known to Tetzels or under the form and on the dollar basis known to us, whereby money payments and a complaisant attitude toward a minimum of the church's requirements, in no wise separating the churchman from the godless life of society around him, is substituted for the stern duty, the rigorous discipline and the real hardships essential in the Christian life.

If then religious life is poisoned and corrupted fundamentally in the laity, it is obviously necessary to begin re-

ligious work at that point. That work cannot be a compliant sympathy on the part of a priest with the prevailing lay conception of religious life. It must be a work at once destructive of error and constructive of truth. The laity is not actuated by ill-will or evil intent. Its condition is one for the most part of pitiable ignorance. This results from the transmutation in the Protestant lay mind of the idea of Christian liberty into that of wilful license. The evolution of religious truth has brought, and rightly brought, the knowledge that in the Christian religion force and compulsion are not of the gospel, and that the only obedience acceptable to Christ is a voluntary obedience. From this the lay-mind has been quick to infer license as its distinctive privilege. It has, therefore, for generations evaded and rejected definite instruction, and a compliant clergy has yielded to its demands because the clergy largely sought ease rather than industry, license rather than obedience, and self-will rather than authority.

If I were a priest I should therefore, as a reasonable being, attack the cancer in the church—the ignorance of the laity. This would mean instruction; and whether I had been instructed would be an important question. I should of course have had the instruction of one of the church's theological seminaries; but unhappily the virus which paralyzes the laity penetrates to the heart of the seminary. The writer has recently seen a card circulated by a parish priest shortly after his graduation at a leading seminary in which he asked his parishioners to indicate which "parish activity" they would respectively devote themselves to, from among the following: the choir, the Sunday school, the women's guild for sewing, the men's club for bowling and billiards, the holy communion. Many instances might

be cited which like this would cause some wonder as to just what the seminaries teach. But I shall presume that I had at least been taught a few fundamental truths admitting of no dispute because they not only inhere in the church's organic life but are written in her formularies, and emphatically witnessed to in her Book of Common Prayer.

To these truths I would stick, and remembering most solemnly that I was spokesman for the church and not for myself I would refrain from airing my individual views and telling the helpless laity what I believed or didn't believe. I would eschew the expression, "Now if you want my opinion" or "This is what *I* think" or the more fatal and mischievous "But I don't believe," etc. I would sedulously endeavor to teach my people what the Church believed and thought, being convinced (as many of our clergy are not convinced) that the laity are entitled to the wisdom of the catholic and apostolic church and should not be put off with the personal opinions of those who, like the Reverend Edward Pierson, Mr. Galsworthy's hero in *Saint's Progress*, have "found but scant occasion to examine anything." I should realize that my vows to the church confined me to her teachings. By so doing I should avoid such weird views as were lately expressed by a popular doctor of divinity to an admiring congregation when he said: "The Incarnation, the Resurrection, the Ascension, the return of our Saviour to judge the earth, all these are physical images and you and I have a wider vision and a deeper knowledge and a higher thought!" The notion of having a "wider vision" and a "deeper knowledge" than that of the catholic and apostolic church is a flattering conception especially when confined to the speaker and his congregation, but there is a certain conflict with the moral consideration that the

laity having bargained for the conclusions of the church ought not to be put off with the theological whimsicalities and sceptical notions of a preacher however popular.

I should not greatly stress those matters which to Mr. Galsworthy's hero seemed to constitute the main resources of an Anglican priest—"vestments, good music and incense." On the other hand, the first instruction I would give in my parish would be a view to restoring to the mind of the laity the church's fundamental idea of sin; and of church members, not as saints, nor even as Protestant Episcopalians, but as sinners; and of the church as the factory where by a toilsome process known as the sacramental life, sinners as raw material are gradually changed into the finished product—not merely good citizens, nor respectable people, nor amiable members of society, nor enthusiastic patriots, but converted souls, consecrated wills and spiritual lives. I should want to lead them to see their assembly as, like the vessel in St. Peter's vision of the church,—full of all manner of four-footed beasts, wild beasts, and creeping things. It is curious that in St. Peter's marvelous collection there is no mention of that strange genus "the prominent layman" or of "the eminent citizen." He seems to have held closely to the idea of Jesus: "I am come not to call the righteous but sinners to repentance."

Of course this would involve my preaching some unpopular sermons. Something would have to be said about the fact that Mr. Sunday has so well expressed—that sin is a rattle-snake which the church insists on treating like a cream-puff. The notions of primitive Christianity would have to be renewed—that the Christian life involves a certain detachment from secular things and that secular life today is just as pagan as in the fourth century. That it is

a lie that society or civilization is "Christian." That Christian life involves a discipline that is not satisfied by "going to church" once a week or giving surplus cash to social welfare. That the inanities of social life, even charity entertainments, are not sacraments; an absorbing devotion to business not the way of the cross; and an increased income no mark of divine favor. That the Christian life involves the study of sin in society and in one's self, involves a constant strengthening of the power of resistance, and a constant development toward that which is summed up in the word *holiness*. That the end of the Christian life is not happiness but blessedness. Jesus used the word "happy" only once and the word "blessed" repeatedly. That the ready endurance of pain and suffering are essential to the Christian life, and they are not to be frantically evaded but willingly received. I should boldly offer my commission received from the church at my ordination:

Receive the Holy Ghost for the Office and work of a Priest in the Church of God now committed unto thee by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain they are retained, and be thou a faithful dispenser of the Word of God and of His holy Sacraments.

I should challenge my people to meet this commission. I should ask in view of it what they wanted me to do. Would they permit me to mention sins—their sins and my own sins; to teach what are sins; to point out their duty; to discuss with them their negligences and mine, our substitution of license for liberty, and self-will for the law of Christ expressed in the church and her sacraments, our frequent disobedience to the plain voice of the church in relation to daily religious conduct? I should preach our brotherhood in sin, as well as our brotherhood in regenera-

tion, I should preach that all sin is sin; that the sins of pride, self-indulgence, acquisitiveness and materialism, buttoned under the black coats of the very respectable members, were as gross in the sight of God as the sins of drunkenness and general animalism that might be found in the less respectable or in the juvenile members. I should point out that a realization of this is essential to the corporate Christian life. St. Paul discussed very frankly with the Christians at Ephesus not only their "uncleanness," "greediness", "deceitful lusts", "lying", but their doctrinal errors, vanity, blindness of heart and alienation from God; and with the Christians at Corinth, their misconduct in regard to the eucharist; and he had no reticence in referring to the damnation that would follow their indifference to that institution, and their failure to discern the Body of the Lord therein. What would be the effect of similar parochial preaching today,—preached for parochial application and not for application to heathen conveniently remote?

If I could so execute my commission in regard to sin with the hearty cooperation of my people, I conceive that I should immediately engender the brotherly feeling that pervades a congregation of self-confessed sinners, and that is so generally absent from congregations of self-professed saints. Johnny, my troublesome bad boy, would warm up to Mr. B. my "prominent layman" and Mr. B to Johnny—as common sinners. A much more reciprocal relation would be established between them than by Johnny's knowledge that Mr. B. had established a home for bad boys when Johnny can not establish a home for sinful adults.

A recognition of fraternity in sin is the rock-bottom of fraternity in righteousness through the common experience of the redeeming power of Jesus Christ. Where auricular

confession is properly practised (voluntarily of course) Johnny and Mr. B have a chance to get into a fraternal relation by finding themselves next to each other in the pew while waiting for the priest to hear their confessions; but where, as a matter of good taste, auricular confession must not even be mentioned, Johnny and Mr. B have a way of drifting miles apart in the scale of respectability and brotherhood. Johnny plays "craps", though with a sense of uneasiness; and Mr. B works the stock market and the interest rate with a similar sense. Johnny purveys "yellow journals" and Mr. B sells "war chemicals" and "armor-plate", the one with a diminishing, the other with an increasing sense of respectability which nothing can bring together. I would engage to be very moderate in advocating confession; but I should want it known that I practiced it myself, became thereby a yoke-fellow with my people in penitence and reconciliation, and thoroughly approved of it as voluntary Christian discipline. With those who could get no further than the use of a self-examination paper or the innocuous general confession, I would cheerfully bear as in duty bound.

In support of my position I would preach short sermons merely calling the attention of my people to the fact that they were soldiers enlisted in an army whose orders they had promised to obey. That they had promised to

Obediently keep God's holy will and commandments and walk in the same all the days of their lives.

I would challenge them in this as faithful or treacherous, soldiers or deserters, disciples or Iscariots. I would show that all this was a matter of human will, that the church is the gymnasium where that will is to be developed and strengthened.

Proof. *Vide* The Book of Common Prayer.
The Church's Year

A Table of Feasts to be observed in this Church throughout the year, to-wit,

All Sundays in the year,
The Circumcision of Our Lord Jesus Christ,
The Epiphany, etc., etc., etc.

A Table of Fasts.

Ash Wednesday, Good Friday.

Other days of Fasting on which the Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion, to-wit,

The Forty Days of Lent,
The Ember Days, etc.,
The Three Rogation Days,
All the Fridays in the Year.

The Order for Daily Morning Prayer and Daily Evening Prayer.

The Order for the Holy Communion, with Collects, Epistles and Gospels to be used throughout the year.

Note: The Collect, Epistle and Gospel appointed for the Sunday shall serve *all the week*, where it is not in this Book otherwise ordered.

I should insist that a reasonable use of even a part of this gymnasium of the church with the fidelity that Johnny gives to his basket-ball would develop spiritual will-power in the members of my church, just as the basket-ball develops Johnny's muscles, and that with that will concentrated against sin in our midst, we should soon make a real

progress in religious life and develop in the midst of a godless world a Christian society, the kingdom of heaven in this world, organized not to contribute surplus wealth in order to alleviate the results of sin but organized to prevent the results of sin by arming against sin itself.

My people might at first imagine that I expected them all to be present at daily morning and evening prayer and at a daily eucharist; but that alarm would be groundless because, while those offices would all exist and priests commissioned to use them would be expected to perform them, observing them as a sort of ideal frame-work for the wholly consecrated life, human limitations in the laity would be sympathetically recognized. Opportunity would be offered but acceptance left to free will and to ability. The opportunity for communion with God in Jesus Christ at the center of parochial life would be so abounding that most souls could avail themselves of it at least in passing, and so my people frequently finding themselves at prayer together in the church in twos and threes would find the Lord there with them in fulfillment of His promise. Three minutes is an hour under such conditions, and Mr. B could drop in on his rush to and from the train or the subway and so could Johnny on his way to or from school, and we might come to realize how by prayer

"The whole round earth is every way
Bound by gold chains about the feet of God."

I should seek to reveal to my people the necessity of a center of religious life such as even all pagan religions have dimly felt and observed,—I suppose as a sort of working out of the religious instincts and needs of the human soul as created by God the Father. Certainly such a center is the distinguishing feature of the religious development

that began with the Mosaic law and is continued today in Christianity. In that law which Christ said He came not to destroy but to fulfil the idea of the presence of God definitely localized is asserted and it is set forth as of divine institution.

“Thou shalt make a mercy seat of pure gold * * * and thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony I shall give thee. And there I will meet with thee and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony.”

I should ask my people to make the altar of the parish church the center from which through daily prayer and worship, individual as well as corporate, should radiate the grace of God and the redeeming power of Jesus,—the point at which the sacrifice of Calvary once made and completed for men should be now mediated to human souls. It is obvious that this can not be done by churches closed from Sunday to Sunday, in spite of parish priests having been stationed there to keep them open. It is clearly invidious to treat God's communion with his people as in operation today in the church, in the corporate life of the Christian community, and then suspended for days by the caprice of the laity facilitated by the compliance or indifference of priests. I might agree with Mr. Galsworthy's hero that “God was in the loveliness of this world as well as in His churches. One could worship Him in a grove of beech trees, in a beautiful garden; God was in the rustle of the leaves, and the hum of a bee, in the dew of the grass, and the scent of flowers; God was in everything”, but I should know that while all this might be true, Jesus Christ, God in His humanity, was by His own institution present in the Blessed

Sacrament and that in the church's appointed devotions it is provided that

The Collect, Epistle and Gospel appointed for the Sunday Eucharist shall serve *all the week after*.

So we would arrive at a daily celebration or as near as might be. What if there were no one there? It is my conviction that a parish of say fifty communicants, properly instructed, could be led into an arrangement whereby some would always be present, devoted souls agreeing to be present in turn. But I have said I would duly consider, as in reason a priest must, the demands of secular life. Therefore, I should ask my people to consider the corporate religious life and Eucharistic devotion of the Christian community or society as perpetually going on and I should therefore seek to establish in the parish church the reservation of the Blessed Sacrament, enough of my people having agreed with me to be present in relays of at least two or three at the daily celebration, and I having secured from a sufficient number of others who might be kept from the celebration by insuperable obstacles, a promise to give a certain continuity to parish worship by dropping in as they could during the day, in passing, to add their prayers and devotions in the presence of the Blessed Sacrament so that worship in my parish church would approximate continuity. We should thus achieve a definite corporate action where all would realize the real presence of God in Jesus Christ templated among His people, and worship Him there. If my people would agree, in addition, to practice the realization of God's presence at other times, at odd moments of the day when remote from the church and engaged in the avocations of life, so much the better. Such acts of course occurring in different places and at different times have no

corporate significance, however great their individual significance. But the recognition of the presence of God in Jesus Christ, the realization of that presence by all at the point and under conditions appointed by Jesus Christ Himself, is the unique feature of the corporate Christian life. It can be secured only in connection with the Blessed Sacrament.

I cannot believe that in a parish so organized for Christian life the lay-mind could easily fall into the state touching corporate parish devotions and the real presence of Jesus Christ in the eucharist, observed in one of our suburban parishes not long ago where some very excellent ladies were asked whether the parish had a eucharistic celebration on saints' days. The answer was: "Oh, yes, always at ten o'clock—as soon as the men get off to business."

The service in my parish would have been early enough for the men to attend before they went. I am very certain that if the morning were one when Mr. B., who is very punctilious in discharging an obligation consciously assumed, had agreed to take his place in being present as one of two or three, Mr. B. would be there, even if on one occasion trade paused and mammon waited, for communion in Jesus Christ. Those men whom toil for daily bread might unavoidably have prevented could, going or coming, drop into the Church for three minutes if no more, and there, in the presence of the same Blessed Sacrament reserved upon the altar, add their prayers and devotions—that Collect appointed to serve all the week,—to the stream of parish praise and thanksgiving and intercession proceeding in the perpetual parochial adoration of Jesus Christ. Johnny would have dropped in too on the way to school and so my whole parish would, as a daily and cor-

porate act, come into the presence of Christ in accordance with His institution.

I should feel that such a corporate parish life approximated the ideal, and, offered something more than a church open one day in the week for corporate prayer and then closed for six days, however oyster suppers, pageants, and basket-ball flourished in between. Indeed I am convinced that with the religious spirit thus added to the social spirit among my people, the social activities would increase in number *and quality* and—yet more—that acquaintance between my people would no longer be confined to the neutral ground of the parish house. Johnny might be found occasionally a welcome guest at the home of Mr. B. Of course, Mr. B. has always been welcome at Johnny's.

Am I told I would fail? What is failure? Three years of teaching, and the passion, death, resurrection and ascension of the Son of God resulted according to the record in some five hundred souls for Him. If that were success for Him, then one soul would be success for me. I think I would get more than that.

My parish organized as I have outlined would be ready to proceed in the conduct of the corporate Christian life. The real objective presence of Jesus Christ in our midst would have been provided for, and the attention of all minds and hearts drawn away from the frailties and delinquencies of members, from my own many limitations, my poor preaching, my inconsistencies, my moral and social imperfections, from parish social functions, parish suppers, parish dinners, parish dances, and fastened upon the incarnate Christ at the Parish altar. My people would come to realize that the Christian religion had something more to offer than the incidents of human personality and that

a priest was something more than general parish sympathizer, exhorter and purveyor of human consolation.

The disparagement of the eucharist cannot be denied. It is the peculiar evil rooted in the ignorance and indifference of the laity. How many priests and bishops would change it all were it not for the forbidding frown of the laity! The complaint of the centuries is of priestcraft, whereas the overwhelming evil of the day is lay-craft, a development that the powers of hell have most successfully employed in their attack on the stronghold of the Incarnation—the Blessed Sacrament. So successful has been the disparagement on the eucharist that the master of current English romance in that same sketch of the Anglican priest seems to be unconscious of the Institution. When the Reverend Edward Pierson has made his great renunciation and gone to minister to English soldiers in Egypt, he complains that his new work has brought him no nearer to the hearts of men. "The men were glad to have him about at the regimental base and in the hospital, just as they were glad to have their mascots and their regimental colors, but of heart-to-heart simple comradeship—it seemed they neither wanted it of him nor expected him to give it, so that he had a feeling that he would be forward and impertinent to offer it." What wonder? Every man among them could offer everything that Pierson could excepting absolution and the Blessed Sacrament and these, according to Mr. Galsworthy, Pierson did not offer. The novel with its studied portrayal of the Anglican priest ends with a picture of Pierson holding the hand of a dying soldier-lad.

"Pierson bent down to hear. 'I'm going West, Sir.' The whisper had a little soft burr; the lips quivered, a pucker

as of a child formed on his face, and passed. Through Pierson's mind there flashed the thought: 'O God! Let me be some help to him'. 'To God, my dear son!' he said. A flicker of humour, of ironic question, passed over the boy's lips"—and he died.

What the boy wanted was the fellowship of Pierson in reconciliation with God. What the boy wanted was absolution and the presence of Jesus Christ in the Blessed Sacrament.

Men in the struggle of life, men in the battle with sin, men in the death struggle, men going over the top, do not want the voice of the preacher but the voice of Christ. They do not want the human handshake but the strengthening touch of the crucified Body, the redeeming touch of the shed blood of Jesus Christ—and that, not as a metaphor but as a reality.

Are Bishops Essential to Valid Ordination

ARTHUR WHIPPLE JENKS, D.D.

THIS is a somewhat startling question. We had thought that point conceded amongst the scholarly theologians of the church, Latin, Eastern, and Anglican. The teaching of our own formularies is that "no man shall be accounted a lawful Bishop, Priest, or Deacon in this Church, suffered to execute any of the said functions . . . except he hath had Episcopal Consecration or Ordination". (Preface to the Ordinal, pg. 509). But the author of the Bampton Lectures for 1920,* Dr. A. C. Headlam, is obsessed with a theory which results in quite the contrary to this statement. "The final result", he says, "that has impressed itself upon my mind is that we have no sufficient justification for condemning the validity of any Orders which are performed with a desire to obey the commands of Christ and fulfil the intentions of the Apostles by prayer and the laying on of hands." This is sufficiently radical to make the churchman who has held Bishops to be necessary to the *esse* of the Church, not merely the *bene esse*, sit up with a shock. At the same time the non-conformist, e. g. a Congregationalist, smiles benignly and says, That has always been the congregationalist position. The situation is immediately reversed, however when the Churchman and the Congregationalist listen to the completion of Dr. Headlam's statement. "On the other hand the Church rule of episcopal ordination, and the fact of the apostolic succession which has resulted from it, was in the past the great strength of Christian unity, and the breaking of that rule has been one of the most fruitful causes of disunion. As a result of that

*The Doctrine of the Church and Christian Reunion: being The Bampton Lectures for the year 1920. By Rev. Arthur C. Headlam, D.D.

conclusion I arrived at the practical solution of the question before us that reunion must come from the mutual recognition of Orders and Sacraments and the establishment of the Catholic rule of episcopacy and episcopal ordination for the future on a firm and regular foundation." (p. ix)

Here indeed is a striking out in two directions, a curious policy for one who claims to be working in the interests of getting the Protestant bodies back into the visible unity of the Church. Dr. Headlam in effect seems to say to Protestants, "You did not suffer any essential loss when you abandoned the episcopate and drifted out of Catholic continuity. Your ordinations continued to be sufficient. Your sacramental rites are unimpaired. Nevertheless, now you must all, without exception, accept and maintain forever afterwards the episcopate and episcopal ordination." To those who have continuously insisted on the episcopate as of the *esse* of the Church, including no less than practically the entire Christian Church down to the sixteenth century and the Eastern, Latin, and Anglican communions since and now, a mere bagatelle of witness which the lecturer airily waves aside, he seems to say:—"All through these nineteen centuries you have been narrowly, rigidly, and mistakenly believing, acting, and teaching as though the Ministry of the Church was divinely instituted, and under the guidance of the Holy Ghost differentiated into a three-fold order. You were quite wrong. The Ministry of the Christian body developed according to the practical wisdom of the human members of the church. Episcopal ordination was only customary, not necessary, having not even authoritative traditional foundation. You must apologize to the whole world and to the bodies who have deliberately separated from Catholic communion. Nevertheless, there can-

not be any achievement and maintenance of Church unity except by insisting without modification or exception upon the episcopal form of government and episcopal ordination." What a rapid and complete volte-face. Our Protestant friends seize the weapon Dr. Headlam puts in their hands and at his suggestion deal Catholic Churchmen of twenty centuries a knock-down blow. Then as the latter crawl to their feet the same peaceably intentioned benefactor and infallible arbiter forces into their hands another bludgeon, and says, "Go at them, knock them down, keep them down until they accept episcopacy and promise never again to say aught against it."

In reading the Bampton Lectures for 1920, the thought might come into one's mind, did Dr. Headlam read them over carefully and critically after they were ready to be delivered, or did the friends who "pointed out defects", refrain from calling attention to the amazing logical gymnastics of the argument, because they felt that would be to eliminate the personality altogether. For Dr. Headlam's method, which with unintentional satire he calls historical, is characterized by such slashing right and left as he drives his way through the surprised crowd who face him that he leaves the field littered with corpses, nothing but corpses, whom he proposes later on to bring to life again by the magical medicine of his theory reduced to practice.

A concrete instance of the lecturer's rapid-fire tactics may serve to put readers on their guard. And indeed one must scan every argument and every piece of evidence closely lest an untenable premise or assumption be allowed to slip in as an admissible member in the syllogism. "The Christian society", remarks Dr. Headlam, (p. 42) "has grown from the development of certain great principles—

discipleship, brotherhood, ministry, sacraments." That is a fine sentence, clever phrase-making. But it will not bear examination from the side of Christ's own illustrations, nor from Christian theology. The Christian society grows out of Christ Himself, the God-Man, the Crucified, Risen, Ascended, Reigning Jesus, Whose Vicegerent is God the Holy Ghost. The branches grow out of the Vine, not out of the soil. The plant does not grow out of the rich and fertile ground, the warmth of the sun, the refreshment of the rain, nor from the carefulness of the vinedresser. It grows from a root, a seed. These adjuncts aid and foster growth, but they are not the source of life. The Church is built upon Jesus Christ, the head cornerstone, not upon His sayings even, much less upon abstract principles. The most perfect human discipleship, brotherhood, ministry, and sacraments, are not the seed and do not constitute the Christian Church. They are the outcome of Him Who is the Master of the disciples, the Head of the brotherhood and family, the Apostle and High Priest, the Bishop of souls, the Life within the sacraments. Dr. Headlam's descriptive definition is akin to Gibbon's five causes for the success of Christianity. One must go back of generalities and mere principles to find the source and rationale of Christianity. At another point in the lectures the figures of the vine and the body are elaborated but with the subtle intimation that there is co-operation between vine and branches, head and body, rather than that there is no existence, as branches and members except in Him. The lecturer's doctrine of the Church seems not to recognize with clearness the work and operation of the Holy Ghost in the Church, as an abiding presence actively engaged in the task of inspiration and guidance. Also, the question of vocation to the ministry is

confused with ordination. "Christian thought did not argue that because a man was called by the Spirit to the work for which he was appointed there was no need of ordination, but it considered that he should be ordained because he was fitted, and the church prayed that he might receive the necessary gifts. *Such gifts must be continually renewed.*" Does Dr. Headlam hold that repetitions of the laying on of hands are requisite from time to time? He certainly cannot get that out of the passages from the Pastoral Epistles. He might, however, fall back upon the theological position of the Eastern church which regards the lapse into heresy or schism as nullifying the grace of episcopal ordination, necessitating a fresh ordination. But how would his Protestant friends like the idea that because they are in schism the gifts conferred for their ministry have been nullified?

We are concerned not only to deal with some of the arguments employed in these lectures, but also to put readers on their guard against being carried along by the sweeping current of Dr. Headlam's style which is not intended to allow any pause to examine, much less question, the landmarks along the shores of the Church's history. First of all, the reader must not allow himself to be captured by the naive criticism of all scholars who have reached conclusions other than the lecturer's, that they have been guilty of the *petitio principii*, or assuming what they wish to prove, while Dr. Headlam intends to employ the historical method. Dr. Headlam offends most blatantly against his own canons of investigation. Why, before the reader begins the first lecture Dr. Headlam has told him the thesis which he intends to prove, viz., "that we have no sufficient justification for condemning the validity of any orders

which are performed with a desire to obey the commands of Christ and fulfil the intentions of the apostles by prayer and laying on of hands." He accuses Bishop Gore of assuming in his monumental work—*The Church and the Ministry*—"one of many theories of the ministry" and consequently "it is not altogether surprising that he is able to find what he desires." That is meant to settle Bishop Gore and get rid of his thorough and conservative scholarship, even though the bishop indignantly points out in an open letter how he has been unfairly quoted and misrepresented. Dr. Moberly, Professor Turner, Dr. Hatch, and half a dozen others are in like fashion shouldered aside, and even Bishop Lightfoot is treated in patronizing fashion. Only Dr. Headlam remains as an unimpeachable authority. That is, with one exception mentioned in the preface, the late Dr. Harold Hamilton to whom Dr. Headlam pays the just tribute that "his death is a great loss to the cause of Christian theology and of reunion." But the lecturer hints that Dr. Hamilton would, had he lived, have arrived at the same conclusions as Dr. Headlam. That is a surmise that should not be allowed to pass unchallenged. Does Dr. Headlam think none of us have read Dr. Hamilton's great work, *The People of God*—, or that we shall not take it off our shelves in order to see what its conclusions are? The writer of this critique was for years a personal friend of Dr. Hamilton, and though not deserving of being mentioned in the same class in scholarship, had been honored by the desire on Dr. Hamilton's part that he review *The People of God* for one of our Church periodicals. Let us turn, however, to see exactly what Dr. Hamilton does say, for the Bampton Lectures do not quote Dr. Hamilton on the main thesis of the lectures, but only upon a subsidiary point. We shall take space to

quote a single passage from Dr. Hamilton that readers may compare it with conclusions of the Bampton lecturer for 1920, noted hereafter. Also, we hope some will be induced to study Dr. Hamilton's scholarly, not controversial, work itself.

"We should, then, conceive of the society of Christians as a single organism developing in history. It begins, when, on the day of Pentecost, body and soul were united, as it were, by the descent of the Holy Spirit upon the Twelve Apostles. Immediately it began to increase in size; new members are added; life and activity expand on every side; functions must be discharged and organs must be developed to discharge them. Although no individuals seem to have fully understood the whole significance of the fact, yet the organ which was developed to discharge the function of presiding at local celebrations of the Eucharist followed lines entirely different from all other organs. Certainly individuals were put forward and *received through the Apostles* the sanction of the whole church for their work of breaking the bread in memory of the Lord Jesus. These individuals came to be known as a special order to whom the right to preside at the Eucharist was universally recognized to be confined. Thus they became the organ of the whole Church for this purpose.

"And again, as time went on, it became necessary that other individuals should from time to time receive the same authorization to preside. To meet this need a further differentiation was developed. The Apostles authorized certain individuals to give authority to preside at the Eucharist. And these became, in the course of time, known as a special order, and the *right to ordain was recognized universally as being confined to them*. Thus by the second differentiation a second organ was developed. The earlier organ was known at first by the class name of 'bishop' or 'presbyter'. Later on 'bishop' was appropriated to designate a member of the second or ordaining organ. Thus the twofold ministry is the organ of the whole Church for the celebration of the Holy Communion. The bread which they break and the cup which they bless is the communion of the whole Church, is the Body and Blood of Christ." (*People of God*, II., pg. 204. Cf. II, pg. 170)

A second warning is to beware of the lecturer's cleverness in trying to draw his readers aside from the main line of the discussion. How clever, but how mal-apropos, to sneer at "Apostolic Succession as ordinarily taught in the Church of England" and to characterize it as "mechanical and unreal" because he "could not see any marked superiority—often, in fact, there seemed to be a real inferiority—in the spiritual life and capacity of our clergy, and Anglicanism, though extraordinarily attractive to me, seemed often to fail in life and effectiveness." This sneer, whether with or without foundation, has nothing to do with the issue in question.

Then Dr. Headlam has recourse to the same position which characterized "disciplinarian puritanism" in the times of Richard Hooker and which was answered with such telling strength and cogency by that thorough scholar. Dr. Headlam seems to be driven to that untenable position and exploded theory, that nothing is to be required as authoritative in the Christian Church which is not explicitly set forth in Holy Scripture. Hence such unsupported statements as that Christ "established ministry, but gave no order for the appointment of ministers." How does Dr. Headlam know that? Clement of Rome suggests, at least, the contrary. The latter is quoted in the familiar passage:—"Having then received commands and being fully assured through the Resurrection of our Lord Jesus Christ, and being confirmed in the word of God with full assurance of the Holy Ghost. . . . they appointed their first fruits, having tested them by the Spirit, to be bishops and deacons (probably the two lower orders) to them that should believe." This affords a piece of evidence antagonistic to our lecturer's sweeping generality, but he proceeds to get rid

of any and all scholarly interpretations of St. Clement which favor the theory that "the later rule of the church already prevailed", by declaring, "all this is guess-work and we cannot build up evidence of apostolic custom by guess-work." That is a short and easy way of dealing with evidence that makes against one's own position. But the same eagerness to impugn scholarly interpretations does not prevent the lecturer, for his own purposes, from making such wild statements without any presentation of evidence as the following:—"It must be further remembered that in the ordination of priests, it is the priests, with the bishop as president, that perform the ceremony and not the bishop alone." This is a gross distortion of the meaning of the joining with the Bishop at his laying on of hands by priests present. The latter in their action signify the assent of the second order of the Ministry, not that the latter are organs for *transmitting* the grace of ordinations. The Bishop and he alone is essential to ordination and the very passage quoted by Dr. Headlam in a footnote is evidence to that point. Or again, he repeats the allegation that "previous to the year 1660, on certain occasions those who were not in Episcopal Orders but had been ordained in a Reformed Church, were admitted to benefices." Notice that in this assertion he implies that such persons, if any, discharge the spiritual functions of the priesthood, although admission to benefices may mean only the temporalities of the benefice. Such instances as the latter may possibly have been, but the few instances alleged of the priestly functions performed without episcopal ordination and with the direct knowledge and consent of proper ecclesiastical authority break down or remain not proven under careful examination. Dr. Headlam must know that his statement is ques-

tionable. The same is true of the succeeding assertion, that "in the Prayer Book of 1661, as a result of the reaction against the Commonwealth, and as a part of the policy which deprived those in Presbyterian orders in English benefices, it was definitely stated that none might hold office in the Church of England unless he had received episcopal ordination or consecration." This statement was inserted to meet a condition which had never existed before the Commonwealth, and to make clear that the Church of England held the ancient and Catholic doctrine of the Ministry, not that it was adopting a new practice.

Investigations have been made by careful students of the period with the result of showing that no evidence exists to back up such loose assertions as that quoted above.*

It was necessary to adduce instances that Dr. Headlam is guilty of violating his own canons of historical inquiry. Consequently the reader should accept nothing unsupported by proper evidence or references to documentary authorities and scholarly consensus of interpretation. A strong case has no need to slur over important points as though there were not two sides.

When the Bampton Lectures have been carefully con-

*The Church Historical Society publishes an investigation of this subject by Rev. Edward Denny, author of several valuable treatises on subjects connected with Anglican Order. In his pamphlet, No. LVII, of the Church Historical Society Tracts on The English Church and the Ministry of the Reformed Churches, he sums up his investigation as follows:—"The various allegations have been examined in detail and refuted. Finally, cases have been adduced which prove that the law of the English church was duly enforced when proper complaint of violation thereof was made. During the period from the accession of Elizabeth until 1662 the English church did not authoritatively recognize persons "in the ministry of the reformed churches" as competent to minister at her altars. The result is but one proof out of many that we have not only nothing to fear but everything to gain from a candid investigation of the allegations brought against the English church by her adversaries." (Ch. Hist. Soc. Tract LVII, p. 85)

sidered two theses stand out as of weight and moment in the lecturer's arguments and as of great significance if they could be established. We shall briefly consider them to see whether they are tenable, and whether their correctness is so unimpeachable that they may be used in the terms of a syllogism.

I. The postulate is laid down that Apostolic Succession (which as Dr. Headlam states, or misstates it, is a "man of straw", not the real theory of Catholic theology) is merely a mechanical or magical and quite unreal doctrine. He denies that the succession is bound up with due transmission of power. He confines transmission to succession in office, the right apart from the power to perform the functions of the office of Bishop. He sees no more than that the occupant of an episcopal chair is accredited as being its lawful occupant and so to be the due successor. Now ordination means that and a great deal more. It is true that due appointment and ordination qualify for the seat in the Bishop's place and that continuity demands such due procedure, in which the Church through laity and clergy have a share. We have an illustration ready at hand in successions to the papal office. No more than due election and recognition are requisite for discharging papal functions. There is no consecration necessary, except, if needed, to the episcopate. If the Pope-elect be already a Bishop he is simply enthroned. If he be not a Bishop as yet, he may still discharge papal functions and cases are adducible when this has been done. An English Bishop-elect or designate, having sued out his civil rights, may discharge the temporalities of his see before consecration. But in neither of these cases are spiritual functions included. Neither the

Pope-elect or the Bishop-elect may exercise episcopal functions of ordaining or consecrating others.

By a specious and a little too clever confusing of cases and evidence Dr. Headlam appears to get rid of anything but transmission of office. He ignores, or minimizes to a vanishing point, the correlative matter of the transmission of spiritual grace or power. Moreover he repeats in effect, even if he does not himself accept, the misunderstanding so common amongst protestant objectors to episcopacy, as to the method of transmission. This misapprehension acts upon the erroneous assumption that the Head of the Church, Jesus Christ, the "Shepherd and Bishop of souls", is infinitely or immeasurably removed from the church on earth, instead of being "present all the days." The teaching as to transmission of grace is assumed to mean that the grace flows through a channel which reaches back through lines of Bishops to the first century and the upper room. Thus the source is felt to be further and further removed. But that is not the true teaching as to the transmission and reception of the grace of Holy Order. Our Lord Jesus Christ, as even Dr. Headlam admits, is really present at the administration of every Sacrament and He acts through His own accredited representative, the Bishop in ordaining, and the priest in consecrating the Eucharist, blessing, absolving, and (normally) baptizing. The succession in office and the transmission of the power to act for Christ in conferring gifts are two parts of the order of procedure which on the Church's side are inseparable. Christ works by His own appointed instruments, endowed continuously by the Holy Spirit guiding His Church. I cannot but feel that Dr. Headlam realizes that he is distorting things, but that his argument gains by magnifying one side of a truth and

minimizing the other. He does that again and again until one gets to be sure that the point of evidence he ignores or disclaims is just what he is afraid will weaken his case.

Just in line with this feature of his discussion is the over-emphasis upon the writings of St. Augustine of Hippo. This is not the first time that the African father has been detached from the Church and its theologians and made to furnish the grounds for a novel system. Martin Luther and John Calvin both appealed to St. Augustine, the former to find basis for justification by faith only, the latter to get some foundation for his doctrine of predestination and election. All who rest their case for novelties in doctrine upon St. Augustine ignore the fact that the great doctor of grace left mainly controversial works, not constructive theology. They also forget that St. Augustine did not depart from the Catholic Church Order in his own procedure. When an advocate of a theory has to resort to a glaring species of *non sequitur* in order to get evidence, we are not so much impressed with his fairness, as with his cleverness, and cleverness sometimes comes dangerously near a *suppressio veri*. The glaring instance is the quotation from St. Augustine of a passage which he mistranslates, as is evident from the Latin of the passage in the foot-note. He argues from his inaccurate translation that Bishops are not necessary. The passage really states only that "we can be saved if we are not Bishops or priests, but we cannot be saved without becoming Christians."

II. It is absolutely indispensable to Dr. Headlam's scheme for restoration of Christian unity to get rid of episcopal ordination as a necessity. Consequently he endeavors to make his readers swallow his assertion, to state it in a phrase, that episcopal ordination is only customary and not

essential. He lays it down as unquestionable that only laying on of hands and prayer with a right intention are the essentials. He would have "the fullest and freest recognition, as a condition of reunion, of the Orders and Sacraments of all those who have been ordained in accordance with the apostolic rule with prayer and laying on of hands, and who have celebrated the Sacraments according to the command of our Lord." Yet he brings no more than presumptive evidence of a very weak and individualistic kind to back up his contention. He is palpably ignoring certain facts when he argues that the Roman Church and the Anglican alike, as well as the Eastern, do not consider ordination by Bishops essential because, in the discussion which resulted in the bull of Leo XIII, no assertion was made that the only true minister of ordination was a Bishop. Why of course not, for *that was the very point as to which there was absolutely no controversy*. The question was not who is the proper minister, but are our English Bishops proper Bishops because episcopally ordained with the proper form and matter. Surely Dr. Headlam is a great deal too ingenuous here for his reputation as a straightforward scholar.

His sole argument is that the fruits of Sacraments are to be observed in non-episcopal Christian bodies. That is a popular line to take, and whatever validity it has, it is capable to being pressed so as to prove quite too much. For Jews, Mahometans, Unitarians, Ethical Culturists, almost any individuals can be brought forward to exhibit certain natural virtues, like kindheartedness, generosity, happiness, but these are not identical with the supernatural fruit of the Spirit. This argument may be corroborative, but certainly is not direct evidence. The whole passage on the non-essentiality of ordination by Bishops is unconvincing

because of the utter lack of positive evidence in the teaching and practice of the Church.

We need say no more in order to indicate the points and method in which the lecturer's train of argument is to be stoutly challenged. Many, who are anxious to get rid of the episcopate, as of the *esse* of the church, will seize eagerly upon Dr. Headlam's book and boldly state that its deductions are final and conclusive. We have heard already of one rector of a parish who proclaimed to his congregation that Dr. Headlam had finally settled the question and that episcopal ordination can no longer be considered necessary. But scholars do not feel that Dr. Headlam has proved his case. Quite the contrary. His hypotheses remain unsupported by sufficient direct evidence and the verdict in the case of most of them is—*not proven*. Hence his conclusions are still in suspense.

But for the few or the superficial the critical consideration is whether they are willing to follow Dr. Headlam implicitly and enthusiastically in all his assertions and conclusions. Yet ought they not to do so if they accept the lecturer's reasoning "wholeheartedly" (to use Lambeth Conference language)?

For instance, in Lecture II., having "sketched the constitution and idea of the church of apostolic times" (and indeed it is a mere sketch, or perhaps cartoon) he proceeds to "apply the principles and consider what practical deductions are suggested." One can imagine all present sitting up to take notice—the Mansfield College representative who signed the manifesto last spring, the scholarly Anglicans to whom the lecturer's words had been an old story, the old-fashioned Presbyterian who clings to a succession in one order, the Roman divine who had heard that English

Catholics who follow Bishop Gore were to be hard hit. The lecturer continues. "It seems to me clear that not one of the rival systems of church polity which prevail at the present day can find any direct support in the New Testament." All look a little surprised. The lecture proceeds. "There is no Biblical authority for episcopacy." A nasty blow for episcopalians, think their opponents trying to look demure and sympathetic. Listen further. "But that is equally true of presbyterianism." Here is the finish of the theories of Luther, Calvin, and Wesley. Is the loosest of all forms of polity to win out after all? Wait and see. "It is claimed with some insistence," declares Dr. Headlam, "that the early church was congregational. I must own that so far as I understand Congregationalism such a theory seems to me baseless." The papist begins to cheer up, but only for a moment. "Nor, lastly, is there any support for Romanism." So the over-worked text—"Thou art Peter"—may have a rest. Everything seems to have been swept away. No, one position remains, that of the Plymouth Brethren, who recognize no officers at all in their Christian society. Every or any individual may preach or administer sacramental rites. It all depends upon one passage in the New Testament—"Where two or three are gathered together in My Name, there am I in the midst of them."

But stay, even this last resort is denied. "The ministry of the apostolic days was in form wholly temporary. When we next have any full knowledge of its life we find that the Apostles, prophets, and evangelists are a memory of the past, the embryo Church Sanhedrin is swept away, the local churches are no longer governed by a body of presbyters, but by bishops, presbyters, and deacons, and *the bishop* is the official minister of the whole church." Why, the Bamp-

ton lecturer for 1920 has really been "diligently reading Holy Scripture and Ancient Authors" and has reached triumphantly what the Prayer Book has been saying for more than three centuries that it is evident to all who have so studied "that from the apostles' times there have been these orders of ministers in Christ's church—Bishops, Priests, and Deacons." What a tremendous series of mistakes has been perpetuated during nineteen centuries by practically everybody, and how fortunate that Dr. Headlam was appointed Bampton Lecturer just in time to set us all right and enable us to start afresh.

Only his prescription is in two parts and when they are mingled, after the fashion of Seidlitz powders, there is pretty sure to be a decided effervescence. We are reminded of an epitaph which is traditionally assigned to the late Bishop Williams of Connecticut, though by him stated to have been read from a tomb-stone:—

Here lies the body of Catharine Crowder
Who died of drinking a Seidlitz powder.
She has gone at last to her heavenly rest
For she drank it before it had effervesced.

We suggest that those who stand ready to swallow Dr. Headlam's prescription should see that the two parts are mingled before drinking. "Two things, then," he prescribes, "are essential in the cause of re-union. The first is the fullest and freest recognition as a condition of reunion, of the Orders and Sacraments of all those who have been ordained in accordance with the apostolic (?) rule with prayer and the laying on of hands, and who have celebrated the Sacraments according to the command of our Lord. The second is the most careful adoption by the united

Church of the historical episcopate and *the rule of episcopal ordination for all its ministry in the future.*" Has the learned doctor no sense of the ridiculous? He solemnly declares that all non-episcopal bodies have valid orders and may have valid Sacraments, providing they use wine (which many do not) and "dip discreetly or pour" in Holy Baptism (which is frequently not the case), but that nevertheless hereafter they must adopt as the invariable rule and practice the very polity they have spurned and abhorred and railed against from Luther and Calvin and "Black Bartholomew's Day" down to the present moment. And this is to be permanently the rule of episcopal ordination for all the future. If both parts of the prescription are not taken there will be no remedy. But if the Catholic Church, (episcopal from the Apostles' days and claiming the authority of the Apostles and Apostolic Church, guided by God the Holy Ghost, which is not in the final analysis distinguishable from divine institution), having therefore taken one part of the prescription should be so misguided as then to swallow the second part, it would be in danger of committing suicide. If episcopal ordination never has been necessary, it cannot be necessary now. This is only Dr. Headlam's suggested treatment.

Again, many crystallized in puritan prejudice for four centuries will not easily adopt Dr. Headlam's dicta such as the following:—"There is a heritage, but it is not a defined doctrine, it is one of Eucharistic worship. The command of our Lord is to do something, not to formulate a belief. This command of our Lord the Church obeyed; its belief is contained in the ecclesiastical traditions of liturgical worship, but the tradition must be used for worship, and not for dogma." "It was the suppression of the healthy

processes and forces of public opinion which made the Reformation in the form in which it took place necessary, and *made the reformed churches reproduce and continue some of the worst faults of the medieval church.*" (O shades of "the glorious Reformation"!)" "Whether or no we are prepared to accept the doctrine of the objective Real Presence, it is, in the form in which it has been taught, quite consistent with the doctrine and formulas of the Church of England." "I am quite certain that whatever criticism he may be inclined to offer concerning it, no loyal English churchman need shrink from the Eucharistic teaching of the Roman Mass. 'The Canon of the Mass,' says Dean Field, 'rightly understood is found to contain nothing in it contrary to the rule of faith and the profession of the Protestant churches.'"

Or again, the lecturer pricks airy bubbles as follows. "It is a real organic unity that we desire. Now I cannot but think that this is not what many people have in their mind. What they desire is a sort of loose federation of churches. The different bodies are to remain as they are. There is to be no attempt at approximation between them, no indelicate inquiries on faith, on order, on discipline. We are to go on being divided, but occasionally we are to ask one another to preach in our churches, and we are from time to time to receive the Communion together. We are, in fact, to substitute for the ideal of a Catholic Church a sort of glorified Free Church Council. . . . We in the Church of England have, as other churches have, certain principles of faith and order which we have received from our fathers. . . . Is it right suddenly, in reply to an emotional demand, to say, 'We care for none of these things. We will throw them all over. We will act as if our principles and our rules and our traditions did not matter?'

I would ask you to believe me that that is not the way to approach such a question as reunion." "Do not think that a half-sincere and wholly emotional common communion will be a sound step towards reunion. . . . the proposed corporate Communion for those who are not united will do nothing but hinder reunion, for it will not be wholly sincere." "The proposed interchange of pulpits is a breach of church order. . . . Interchange of pulpits among those who are not agreed on the fundamental principles of faith and order must be insincere; it should follow agreement, not prepare for it." This is very hard hitting for some of our promoters of "getting together" in the Christian world. But if they propose to accept the sweet of this book they ought not to refuse the bitter.

Dr. Headlam is at his best, his particular *metier*, in analyzing the history of movements and periods. For instance, admirable indeed is his summary of the causes for the divisions in Christendom. "The first is the substitution for the Christian Creed as the basis of union of a number of propositions on many disputed points. In the undivided church the one dogmatic formula which was imposed was the Creed. It concentrated men's minds on the fundamental faith upon which Christianity was based, the worship of one God, the life and death of Christ, and the revelation through him, the Spirit, the Church, eternal life. A second reason that I would give is the attempt to propagate truth and reform error by unspiritual means. . . . And then, thirdly, I should put as a cause of division inadequate theories about the Church. These have been of two kinds. The medieval theory attempted to turn the Church into a secular society. It left little room for freedom. In reaction from that came the Protestant doctrines of an invisible Church and Independency. They all sought unity in the mystical

and unseen, and provided a theoretical system which might seem to justify visible disunion."

Interestingly coincident with the appearance of these Bampton Lectures was the publication by our own American theologian, Dr. Francis J. Hall, of the volume in his Dogmatic Theology on *The Church and the Sacramental System*. This book discusses very much the same points as does Dr. Headlam, but is markedly different in premises, discussion, and conclusions. A practical suggestion is to read Dr. Hall's book, then Dr. Headlam's (as a part of the greater and wider subject), then to re-read Dr. Hall's treatise.

The Doctrine of the Church and Christian Reunion is an interesting book and an important one. The style is full of dash and vigor. The range of the bibliography is wide. The reasoning is shrewd and clever in a controversial way, rather than balanced and fair. The writer waves aside as unworthy of grave attention the main objections to his thesis, and the scholars who oppose him. We predict that his treatise will have a passing popularity, while those of Bishop Gore, Dr. Moberly, Professor Turner, Dr. Hall, and others will find a permanent place amongst authorities on ecclesiastical polity. Dr. Headlam's lectures are really a little apart from the general run of lectures on the Bampton Foundation, not so markedly constructive, as propagandist, theology. They will be read and quoted sympathetically and adversely. All readers will find a few points of agreement and many of disagreement. But we do not hesitate to predict that Dr. Headlam has not found the panacea for the divided state of Christendom. Taken all in all we feel sure that one and only one individual will feel absolutely convinced and satisfied with the argument, outlined method of action, and practical conclusions—Dr. Headlam himself.

St. Perpetua

MINNA CAROLINE SMITH

ST. PETER'S wife's mother, that long suffering woman who "lay sick with a fever," was named Perpetua. The St. Perpetua whose day we keep on March 7 was, however, of Africa, not of Asia. She was a Carthaginian. Always at mention of her name like a sweet echo we hear the name of Felicitas. Her devoted friend and servant was cut out of our calendar by the reformers. Those old pragmatists left in ladies of wealth and station preferably.

Felicitas also loved her Lord to death with joy under such poignant circumstances that His love of her overrules "the poor device of man", and she lives in our affection with Perpetua, wife, mother and martyr in the year 203. Felicitas too was a young wife, and feared only that she might not be with her dear mistress in death, because pagan law forbade killing the mother of a child unborn. But the baby came shortly before the festival in honor of the emperor's birthday when these two women together with four men were put to death in the arena show,—sports to amuse the populace.

St. Perpetua wrote an account of the days preceding her martyrdom which has been translated into many languages, our English one as "The Passion of St. Perpetua." She wrote: "We were in the hands of our persecutors when my father out of affection for me, made a fresh effort to shake my resolve. I said to him, 'Can that vessel there before you change its name?' 'No!' said he. 'Nor can I call myself except what I am, a Christian.' My father fell into a rage, seizing me as if he would beat me and tear out my eyes, but, finding me immovable, went away very much perturbed. Now we were permitted to rest a little, then

were all baptized. As we came out of the water, the Holy Spirit inspired me to pray only for patience in bodily suffering. A few days after we were placed in prison. I was shocked at the darkness and horror of the place. Until then I had never known what such places were. We suffered much that day because of the crowd and the heat and the rough treatment of the soldiers. I was tortured too with anxiety about my baby, not now with me. But Tertius and Pomponius, the deacons, came to help us, and by use of money arranged for us to spend several hours for our refreshment in a more comfortable part of the prison. My little one was brought to me there, almost famished, and I nursed him. Then I gave him into the care of my mother, telling her carefully what to do for him, in much grief to see her grief for me, hers and that of my brother who came with her to see me.

“God gave me daily tokens of his goodness.” (She relates a vision foreseeing life beyond death.) . . . “After some days, my father came from the city to the prison overwhelmed with grief. ‘My daughter, have pity on my gray hairs, if I yet deserve to be called your father, if I have brought you up’, he said, ‘I beg you to remember how I have always shown you more love than to your brothers, and do not shame me before all the world. Have respect to your mother and your aunt; have compassion on your own child who cannot survive you. Give up this stubbornness, for if misfortune befall you we shall all be ruined, we shall never dare open our mouths again.’ He grasped my hands and kissed them: in tears he cast himself at my feet. I was, I confess, pierced with sorrow that my father would not be able, like the rest of my family, to rejoice in my martyrdom. I tried to comfort him, saying, ‘Father, do not grieve.

Nothing will happen except what God wills: we are not at our own disposal.' Next day while we were at dinner, a person came in suddenly, sent to summon us for our examination. The report of this soon brought a great crowd of people into the audience hall. We were placed on a sort of platform before Hilarian, the judge, the proconsul having lately died. All of us, questioned, clearly confessed Jesus Christ. When it came my turn, my father stood forward, holding up my baby. He came and took me aside, beseeching me most tenderly not to bring misery on that innocent little creature to whom I had given life. Hilarian, the judge, joined with my father, saying to me, 'Will neither the tender innocence of your child, nor the gray hairs of your father move you? Come, make a sacrifice to the gods, for the emperor's prosperity.' "

" 'I cannot do that, I will not.'

" 'Are you then, still a Christian?'

" 'Yes, I am.' "

"My father now attempted to drag me down from the platform, but Hilarian commanded his soldiers to beat him off, and to see my old father struck with a stick I felt more grievous than if struck myself. The judge now pronounced our sentence, by which we were all condemned to be exposed to wild beasts. We then joyfully returned to our prison: and I sent the deacon to ask my father for my baby, but, he refused to send him."

St. Perpetua relates visions that comforted her and others in the night of their prison. She saw again and again, both waking and sleeping, those who had suffered and died for the faith in shining release from the misery of earth.

When the day of her triumph over earth came Perpetua walked with Felicitas to the amphitheatre "with easy pace and composed countenance." She with the others were offered the pagan death garments "for luck in the shades" but refused to put them on. Perpetua walked, singing, into the amphitheatre, praising God for victory. The four men martyred with her and Felicitas had several wild beasts turned loose upon them. It was considered great sport to turn loose upon the two young women a wild cow! Perpetua was tossed on the horns, fell on her back, sat up, drawing her torn clothing about her, got up and went to take care of Felicitas, just tossed also. The people cried out to stop, this was enough. The gladiator appointed to finish Perpetua with the sword was trembling and hacked her cruelly. She called out to her brother, just before she died: "Do not be distressed for us. Continue firm in the Faith. Love one another."

Empty Tabernacles

FRANK DAMROSCH, JR.

YOUR first glimpse of the inside of a church building tells many things. As you open the door your glance instinctively seeks the heart of the building, the altar; if a quavering flame glimmers before it, the story of the parish is told. If, on the other hand, the edifice is not the shrine for the continuous sacramental presence, it is not so easy, these days, to size up the parish from the appearance of its church. There was a time when candlesticks, or even a stone altar, meant something definite; not so these days. One may, however, make certain inferences; it is

clear, for example, that if there be no tabernacle, reservation of the blessed sacrament is hardly contemplated. Now dividing parish churches into three groups for the purpose of this essay, I shall begin by declaring that it is not of altars without tabernacles nor yet of altars with tabernacles put to their holy use that I propose to write, but of altars with tabernacles empty.

The presence of a tabernacle denotes at least one of three possible influences: (a) belief in the real presence among the people of the parish, (b) a priest who believes in the real presence, (c) an architect who believes in the real presence. The last named is rarely the sole factor. He may persuade any priest and congregation to allow him to have his way on aesthetic grounds; but this happens so seldom that we may well leave class (c) out of account. Class (a) will rarely occur by itself; for if there is a definite sacramental belief in a parish strong enough to influence the building plans, sooner or later the priest chosen for the rectorship will be one of a sacramental turn of mind. Condition (b) is far the most common of the three. Again and again some good priest speaks to his vestry approximately as follows.

"Now, gentlemen, here is the proposition. You say that you do not wish continuous reservation here. Very well, but you know that it is my practice to communicate the sick from the reserved sacrament; you yourselves have some of you received holy communion in that way. You must realize that my present method of leaving the blessed sacrament on the open altar for perhaps an hour or so is not altogether reverent or safe; why not have a proper method of carrying out what is already a well established usage here?"

With some such argument many a priest has carried his point into the planning of a new church or the re-modelling of a sanctuary. Now let us suppose ourselves in such a parish ten or twenty years later. The old rector has died; his successor has been in office about three years. The young incumbent is an aggressive fellow; he has worked hard to make the parish more devoted to our Lord in His eucharistic presence. His aged predecessor had leanings in that direction, but no zeal to command them to others; the pleading for the inclusion of a tabernacle had been about the limit of his effort in that direction. The new man began by putting the Eucharist where it belongs and by patient, persistent urging of the use of the sacrament of penance. Day by day, week by week, as he goes in and out of the church that is becoming ever dearer to him and more and more a part of his very existence, he looks longingly at the lifeless lamp hanging high in the sanctuary. His desire is to see people drop in on their way to and from work and the children after school for a visit to the dear Lord; or perhaps he is called upon to say mass at a bedside hurriedly, with no preparation. He ponders and he prays. What holds him back? What does he fear if he should yield to his conviction and enthrone the Lord on His altar?

"My parish is not ready for it." It is almost certain that his answer will be in those very words. Does he mean that he is afraid of a row? Not at all; he has braved the roars of disapproval over the elimination of solemn high matins. He is afraid that the Lord will not receive the honor due his presence; he quails at the idea of irreverence before the blessed sacrament. Is he right in waiting?

It should be stated at the outset that the hesitating priest is not afraid of intentional sacrilege. It is hard to imagine

anyone coming into a church deliberately to insult our Lord in the tabernacle. What the priest fears is that because of ignorance or positive disbelief the people of his parish will ignore the presence; to put it concretely, they will not genuflect and they will not maintain silence in the church. A number of priests have said quite definitely that they would not reserve until everyone in the parish would genuflect.

Let us examine this point of view. Let us suppose that the priest makes the venture and on a certain Sunday morning announces that from henceforth the blessed sacrament will be reserved; he solemnly lights the lamp, and perhaps says the Corpus Christi collect. Mass is over; the people begin to leave the pews. When the blessed Lord gazes upon the congregation, for the tabernacle door impedes His vision as little as does the veil of bread, what does He see? One or two devout ones, who have longed and prayed for this day, bending the knee in rapt adoration. A few uncertain individuals, who believe in the real presence but do not know just how to behave, bow their heads in what is intended to be an act of reverence. Another group fades out of the church as imperceptibly as possible, not quite ready even to nod their heads toward the altar, but equally unwilling to seem irreverent. And perhaps a few militant ones gather between the pews and heatedly discuss the rector's latest move toward Rome.

The priest stands at the door and watches the scene. His heart is gladdened by the sight of the devout; he understands the hesitancy of those who are trying to be reverent in a vague, uncertain sort of way; then he looks at the chattering group in the middle of the church and his heart grows hot within him. Perhaps he rebukes them; perhaps he preaches to them; perhaps he loses courage and removes

the blessed sacrament. Whatever our suppositious priest might do, it is certain that many an actual priest, seeing this scene in his mind's eye, avoids precipitating it and keeps the tabernacle empty.

But now let us change our point of view. Instead of watching with the priest from the door, let us reverently try to imagine what our Lord is thinking under these circumstances. When His presence was an incarnate one, did He only appear before those who loved Him? At that time He controlled His own movements; He could frequent whatever localities He wished and could choose those with whom He would come in contact. It scarcely could have pleased Him to be mocked and reviled; did He ever run away from mockery and reviling when His presence would confer some benefit? Today, instead of choosing when and where He will dwell among men He has given into the power of human beings, His priests, the momentous decision. It is clearly the duty of the priest to carry out the Lord's will, rather than his own in fulfilling this trust.

Suppose that I am a priest who shrinks from establishing reservation. I think over the different people who will come into the church on a Sunday; I see just what would happen, and I shudder. At what? At the pain that our Lord would feel? No, to be strictly honest, and it will require not only honesty but keen self-analysis to come to this realization, it is the thought of my own emotions at the sight of irreverence that really bothers me. And while at first glance this may seem a righteous feeling,—like Ko-Ko's flowers that bloom in the spring, it has nothing to do with the case.

The whole question is whether our Lord will be pleased or displeased. Shall I in any way be wounding the dear Christ afresh? I cannot believe it. When ignorance and prejudice cause people to withhold the outward reverence due, I feel certain that our Lord takes this ignorance and prejudice into full account, with a sympathetic understanding of its background, and with a loving, patient waiting for the change of heart which will almost certainly come in time. I think that the Lord Jesus will rejoice in being thus in the midst of His flock. Not only will He be happy in the direct blessings He brings, the sick communions and the prayers said to Him in the church; but he will see a change come over the very people who at first did not grasp the meaning of the presence. It would be a faint-hearted disciple who could deny the ability of our Lord to touch the hearts of those who approach Him, even though they approach in ignorance of the full meaning of the red light burning before the altar.

There is a certain church which had no tabernacle until a few years ago, when its priest built one on the Lady altar and began reserving the blessed sacrament. This altar stands in the open church, at one side of the nave; the door to the Sunday School room is next to it. From the very start a few persons genuflected on entering the building; more and more did so as time went on; but every single child in that Sunday School made an act of reverence as he or she passed that altar twice every Sunday. Is it possible to over-estimate what that simple act, backed up by constant instruction on the real presence would mean as those children grew up and became the men and women of the parish? I visited that church about a year after the priest had left who had built the tabernacle. I went into the

church with his successor and to my joy the lamp still burned before the Lady altar. Later, as we chatted in the study, I expressed my pleasure. "Yes," said the rector, "I do maintain reservation, but not on Sunday." My heart sank. "Not on Sunday! In heaven's name, why not on Sunday?" "Well, you see, I noticed that a number of people at the late mass failed to genuflect, and I decided that the parish was not ready for it." If the priest in question sees this article he will remember the conversation and he will remember, I feel sure, the things I said. I was rather excited. I do not know what he did about it; he has left the parish which, I believe, is now vacant. The attitude of the people in that parish toward the blessed sacrament ten years hence will depend almost entirely on whether or not the next priest lights that lamp and keeps it lighted.

We must try in every possible way to inculcate reverence, both outward and inward, for our Lord in His holy sacrament; but it is high time that we got away from much of the cant which passes for reverence. Priests have been known to remove the blessed sacrament if some carpentry was to be done in the church. "As if," said a well known priest and religious to me recently, "The Lord who grew up in a carpenter shop couldn't stand the sound of a saw!"

BOOK REVIEWS

The Eucharistic Sacrifice. By Darwell Stone, D.D., Principal of Pusey House, Oxford. With appended notes. London: Robert Scott; Milwaukee, The Morehouse Publishing Co., 1920.

This little book consists of six sermons preached by Dr. Stone in 1919 at St. Paul's Church, Knightsbridge and St. Barnabas's Church, Oxford, together with some appended notes to supplement, largely with patristic evidence, the position assumed in the sermons. The different sections discuss the general notion of sacrifice, Jewish, pagan and Christian; the connection of our Lord's Resurrection and the eucharist; the sacrificial aspect of the eucharist; the presence of our Lord in the sacrament; from which are drawn, in the two last sermons, theological and practical conclusions. Like all of Dr. Stone's work it is careful and scholarly, like much of it to the mind of the present reviewer, it is singularly dry and unpersuasive. If we happen to hold Dr. Stone's theological position these sermons will strengthen us in our conviction; if we are earnest seekers after correct doctrine there is compacted in the notes a rich catenna of patristic teaching, but if we are rather vague in our theological ideas and if our understanding of the eucharistic sacrifice is inadequate it is doubtful if we would read the little book through. It confines itself so totally to terminology which only a well-instructed churchman will understand, it is so divorced from anything but a conventional piety and a habit of traditional devotion that I cannot feel it will accomplish very much. It is singularly deficient in what little attempt is made to prove that the Anglican formularies support the author's position. That is a defect of a good deal of recent Anglo-Catholic writing.

L. G.

The Spiritual Body. By C. E. Rolt. Edited with an Introduction by W. J. Sparrow Simpson. London, S. P. C. K. New York, The Macmillan Co.

Dr. Sparrow Simpson recently wrote a preface for the translation of the works of Dionysius the Areopagite which was left completed by the late C. E. Rolt at his death, and he now writes an introduction to another work by the same author, the MS. of which was left in an approximately complete state. It is a work from parts of which one feels obliged to dissent, but one that as a whole one feels is well worth study. The main part of the

essay is a piece of theological speculation as to the meaning and nature of the spiritual body. Mr. Rolt's theory is that there are in the human being *three* bodies: the physical body, the soul-body, and the germ of the glorified body. Perhaps it will be better to state the matter in his own words: "Within the material body, and interpenetrating it, is an organism of a subtler kind to which the name of 'soul-body' may be given; and interpenetrating this another body of yet finer texture which is the spiritual body." Death is the separation of the "soul-body" from the physical body: the final resurrection will see the unfolding in full beauty of the spiritual body. The working out of this theory in relation to recent theories of matter is most interesting. Of great interest, too, is the treatment of our Lord's appearances after the Resurrection. It is held that they may be classified according to the faith of those to whom our Lord appeared; and that what we may call the degree of material manifestation will be greatest in the case of St. Thomas whose faith is slight, and least where faith is strong. The fact that no appearance to our Lady is recorded is explained by the fact of the perfectness of her faith—she needed none, having understood and believed our Lord's predictions of His Resurrection. J. G. H. B.

Christian Practice. By the Reverend Selden Peabody Delany, D.D. New York, 1920, Edwin S. Gorham. Pp. 242.

It often happens that those, who through experience are most familiar with the needs and difficulties of men and women, seldom have time to formulate, in due literary form, the counsel they are in the habit of giving. The priests of the American church who are alive to their spiritual responsibilities are usually too busy to produce works of instruction and guidance for the general use of the laity. Although occupied with the busy round of parish life, Dr. Delany has produced a book which will prove itself of great value.

We have not a few books with instructive dogmatic aim. We have a growing number as helps to meditation. We are not so blessed with books which in simple and direct style will tell the ordinary layman how he can live in the modern world, and still live the Christian life. For it is for just such practical advice that many seek in vain. They have in their hearts the will to love the Lord Jesus, but when it comes to showing that love in the ordinary routine of life, they do not always know how to do it. In twenty-eight short and practical chapters, Dr. Delany, who has thoroughly

digested the principles of Catholic ascetic theology, gives wise guidance to those who seek it.

The opening chapter shows the author's appreciation of what the Christian life is. It is not a mere conforming to a respectable standard or to good citizenship, but "a loving relationship between the soul and God through our Lord and Saviour Jesus Christ."

We are pleased with the teaching of the chapter on the Christian Revelation. Individualism is so rife even among those who labor under the appellation of "High Churchmen," but better times are ahead if more of our clergy would approach their work in the spirit of the following: "We have no right to pick or choose this or that from the truths or practices of the Christian religion. We must accept the faith in its entirety or leave it. We should either accept the Catholic Church as the divinely appointed teacher of the Christian religion, or frankly leave it and invent our own religion." The author gives the whole Christian religion with due emphasis and proportion and yet, although thoroughly loyal to the authority of the Catholic Church, is neither stilted nor legalistic in his thought.

There seems no part of the Christian life that Dr. Delany has failed to discuss, touching upon such subjects as Repentance and Forgiveness. Money and the Soul, Our Earthly Companions, Mary and the Saints, Recreation and Joy. In these days of the revival of Blue Laws on the one hand and the utter secularization of the Lord's Day on the other, the chapter on the Observance of Sunday will help those who desire to keep that day sacred without being gloomy. The author rightly points out that our obligations on Sunday are to attend mass and to rest from work. Any recreation which is allowable at other times is allowable then, so long as it does not interfere with the fulfilment of the aforesaid duties by ourselves and others.

The chapter on Sickness and Pain is also of opportune value at this time of so much misguided but well-intentioned zeal for the alleviation of suffering. Pain and sickness are not the work of the devil but come from God and are allowed by Him. We should use every remedy, whether physical, mental, or spiritual in its nature, but must be ever mindful that the one thing which we are seeking, be it in health, sickness, or death, is that His will be done.

The book is fresh, the style clear, the illustration appropriate. It is such a book as many a priest has desired for his own use but more especially for recommendation to the souls under his care.

J. H. G.

Religion and Business. By Roger W. Babson, President of the Babson Statistical Organization. New York, The Macmillan Company, 1920.

Mr. Babson's name is well known just at present, and it is likely that his book will be widely read. It should be understood that the author speaks from the point of view of a business man; that he is a Congregationalist; that he makes no pretence of theological knowledge, for which he has little taste or liking. He is in earnest and desires the good of the man of business, and the prosperity and progress of what he considers the church. But he misunderstands the Christian church; and, we think, is entirely and wrongly hopeful of its possible influence upon business and affairs. A few quotations will enable readers of this Magazine to see that the volume cannot possibly be of real service to them; either in business or in religion. Some day the best religion will be evolved; Catholic, Mormon, Mohammedan, Buddhist, it may be. The fact that they have dominated the world will prove the soundest theology. The religion that wins out, will be the best. The church will cease to build shrines of stone and will build factories, operate gold mines. The surviving church will be the one that teaches its people to produce. "It seems crazy to the business man for a group of ministers or bishops to get together and vote on such questions as the 'Divinity of Jesus' or what are Jesus' wishes in connection with marriage, divorce, interest, charity, or any other subject."

Yet "religion is the great undeveloped resource of America today." The business man considers it "bad enough for us church people to pretend that we ourselves know what God is, and what are His plans" without forcing this opinion on others. Here is Mr. Babson's explanation of the Blessed Sacrament: "at another time, Jesus held a supper. It was the last supper before His death. At this supper, He suggested to His disciples that once in a while they get together in the same way and hold such a supper in remembrance of Him." There is a suggested progress of Interchurch legislation. Proposal number 1 under "restriction of marriage" is entitled "Elimination of defectives."

The author is surely sincere, and not selfishly desiring to steal religious energy and put it to work for big business; but his ignorance of the Christian religion is extensive, and his knowledge of theological terms limited—as when he urges faith for use in financial investments! P. R. F.

The Ethiopic Didascalia. By J. M. Harden, B.D., LL.D. London, S.P.C.K., New York, the Macmillan Co., 1920.

This volume is one of the useful *Translations of Christian Literature, Oriental Texts*. It gives us one of the ancient books of instruction. These books are extant in many languages; and they all seem to go back to one Greek original. The best known of the Greek treatises are the "Didache" or "Teaching of the Twelve Apostles," composed probably in the latter part of the first century of our era, and the "Apostolic Constitutions" which, in their present form, date from the fourth century A. D. It is these books, or books of like contents, that are the sources of all the later books of instruction. In this volume the translator has prefixed to each section the number of the chapter of the "Apostolic Constitutions" that correspond to it in contents. This is a great convenience to the reader who wishes to make his own comparisons. But Dr. Harden leaves unsolved the question whether or not these Constitutions are the source of the Didascalia. In this he has acted wisely as such questions are not always easy of solution. The probability is that the Didascalia has been translated from some Coptic version of a Greek book of instructions, based ultimately on the Apostolic Constitutions, perhaps not uninfluenced by the Didache. Of course we know that the Church of Ethiopia was, in all things, entirely dependent on that of Egypt.

The author's introduction, while brief, is scientifically adequate. The translation is well made; and we know, from personal experience, the difficulties that confront the student of these Ethiopic texts. For the first twenty-two chapters, Dr. Harden had before him the pioneer translation of Platt. But the last portion, chapters xxiii to xliii are here presented to the English reader for the first time.

To all who are interested in the literature of the early church, and especially in her teaching on faith and practice, this little work is cordially recommended as trustworthy in its statements and remarkable as a translation.

F. C. H. W.

Evolution and Social Progress. By Joseph Husslein, S.J., Ph.D. New York. P. J. Kenedy & Sons. 1920. pp. 287.

"His body would be covered with hair or fur, except on the palms or soles of his feet. On his head the hair grew long and thick, and was continued in all probability down his cheeks and chin to form a combined beard and whisker

fringe. We do not think he had much of a mustache, but probably his eyebrows 'beetled.' The hair was wavy or curly; it may have had a tendency to be lank, straight, and stiff on the head, but this is doubtful. It was not so woolly as that of the negro. His children probably had a rich Titian red or bronzy coat of fur, like that one sees on young Galloway cattle. In the epidermis (vulgarly the outer skin) as well as in the hair were both black and orange pigment, but on the whole he was probably moderately dark-skinned."

The author quotes the above from the work of a learned professor. It is a description of one of our remote ancestors. The pretty portrait of the Pliocene babies is especially convincing.

All of us who have attended college during the last generation or two have been subjected to a sort of hypnotizing process on the subject of evolution. Learned persons (generally with German degrees) having, by the weight of their erudition, reduced us to a passive and receptive state, we were made to swallow all the dogmas of evolution, commonly in their most materialistic form. It is a wholesome thing to be brought out of our trance. A little ridicule makes a good flick of the towel to wake us.

Evolution is probably true, but we must never forget that much of it is still theory. Where the evolutionist keeps to ascertained facts Christianity has nothing to fear, and Fr. Husslein points to the names of many great evolutionist scientists who are loyal members of the Catholic church. But what we are commonly taught at school and college is *materialistic* evolution, which is a philosophy of a godless universe of uncreated force and matter, whose foundation is a mass of unprovable generalizations made from dubious and highly contested data. Among its contentions which still remain to be proved is our descent from those Pliocene babies. The missing link is still very much missing,—despite the small piece of skull, two molar teeth and the thigh bone found scattered forty-six feet apart in a Java river bed.

If *materialistic* evolution is true of course there is no God (at least no God that Christians could recognize as such), and if there is no God there is no moral code except the baldest hedonism. Look out at the world as it is today and one sees just what the propaganda for this sort of "science" is producing. Propaganda it surely is. These impartial and unbiased professors of materialism pursue our old theistic beliefs with a determination that would be fiendish if it were not frequently funny.

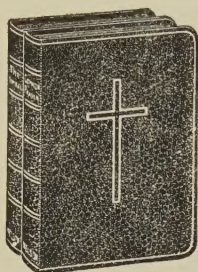
The book is a valuable one. One might prefer it a shade less rhetorical and its citations more detailed.

H. K. P.

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